

E 10319

"The Review of Religions," INDEX for 1902.



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THE REVIEW OF RELIGIONS

(JANUARY 1902.)

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PROSPECTUS.

THE Review of Religions has been started by the Anjuman-i-Isha'at-i-Islam, Qadian and shall be issued from Qadian on the 29th of every month. Its objects are stated further on. It starts with the solution of the all-important question of 'How to get rid of the bondage of Sin' and expects to offer not only an impartial review of the various religions sifting truth from error, but also the solution of the vital questions for which religion exists and upon which it is founded. It further undertakes to refute all objections against Islam, the holy **Qurán** and the noble Prophet Muhammad, may peace and the blessings of God be upon him, and for this purpose the editor shall be glad to receive all such objections for which sufficient grounds are stated, and an answer to these shall appear from time to time in the pages of the Magazine.

We are further bound to state that in setting before us the grand and all-absorbing object of revolutionising the existing forms of religion, and in undertaking the tremendous responsibility of pointing out the true method for release from the bondage of sin and breathing into the seekers after truth the spirit which should invigorate them to act upon the principles of truth, we would have undertaken a task quite beyond our power or that of any other mortal, had it not been for the guidance vouchsafed to us in this matter by the All-wise and All-powerful God through the foundation of the heavenly Mission known as the Ahmadiyyah. This propaganda has been established by the hand of God in accordance with His eternal and unchangeable laws. A messenger has come from heaven when all eyes had been looking up to it in the expectations of his appearance. The prophets of God has spoken of this time and the sacred writings gave the glad tidings of the holy man from the East in the latter days. Mirza Ghulam Ahmad, whom God has chosen to be His Messiah, has come in fulfilment of the prophecies given to Jews, Christians and Muhammadans. Where and for what purpose this sun of righteousness has arisen, we shall state elsewhere. Here we wish only to point out that

in almost every number of the Magazine we shall be able to give translations of his learned and masterly expositions of difficult religious questions.

Contributions from the pens of other learned writers shall, however not be excluded from its pages, and the editor shall feel obliged to receive contributions from all gentlemen, of whatever persuasions, who have any sympathy for the objects with which the Magazine is started.

We do not start the Magazine as a speculative venture but with the sincere object of doing our duty to man. Nothing but the tottering condition of religion has aroused us to undertake this heavy responsibility. We are conscious that the Magazine shall not suit the taste of gentlemen whom religious prejudice does not allow to consider if there is error in the religion they profess or truth in any one of the systems to which the rest of mankind adheres. We have started it to satisfy the search after truth and we do not care for the approbation or disapprobation of any particular sect. There is not a single instance in history in which abuses have not been hurled at the head of the man who proclaimed the truth. Not one of the prophets and reformers is an exception to this rule. Human nature has not undergone any such alteration as to make us expect any other treatment but we will in true sincerity advise every seeker after truth and wellwisher of humanity to weigh our reasons before forming an opinion against us.

THE OBJECTS OF THE MAGAZINE.

Our object in starting "The Review of Religions" is twofold. Firstly, to draw the world to truth, *viz.*, to teach true morals, to inculcate true beliefs, to disseminate true knowledge, and last though not least, to make men act upon the principles of truth ordained. Secondly, to draw them with a magnetism so mighty in operation that it may create in them a power to act upon the doctrines taught. It is admitted on all hands and not to be treated with indifference, that mere knowledge of the virtues cannot make a man good. Want has always been felt, on the other hand, of the appearance in every age of a person who is naturally endowed with the power of drawing and electrifying other persons. Who is not aware that the founder of the religion which now has so large and highly-paid an episcopacy to build up the Church of Christ "from within, in the true faith of God, and in holiness of life," which is supported by thousands of philosophers, and which squanders wealth like water in employing millions of mission—

aries to gain fresh adherents, had none of these means, yet notwithstanding its plenty of resources, the absence of true magnetism which was the vital force in its conquest over sin in its founder's days, makes Christianity a dead log devoid of true worth. One would now in vain seek in Christian countries that purity of soul and righteousness of heart which the Gospels taught. The large cities of Europe and America are, to draw it mild, theatres where horrible and odious scenes of obscenity and debauchery are commonly represented. Were it possible for Jesus Christ to rise from among the dead and witness the state of the millions who call themselves the flock of Christ, it would indeed strike him with wonder that the generation of people whose lawlessness knows no bounds, who have abandoned themselves to demoralizing excesses and resigned themselves to passions of flesh, and who are overcharged with the cares of this world, go by his name and claim to follow in his footsteps. It cannot be denied then that the fold of Christ to-day is walking in a path different from that in which it walked in the days when the presence of its holy keeper exercised its wholesome influence over it. What is the reason of this marked difference? What causes have led to this change for the worse? Why is it that the vast majority—almost all of the professing Christians, departing from paths of purity and righteousness, have taken to licentiousness, intemperance, luxury and bestiality? What has led the people who were told to "take no thought for the morrow," and "lay not up treasures upon earth" to hanker after earthly advantage and the amassing of wealth? How are we to account for the depth of immorality and the existence of hundreds of thousands of harlots amongst a people whose Book contained the plain injunction "that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart?" Where are we to seek for that purity and chastity upon which Jesus laid so much stress? Is it in the people among whom the man who commits adultery with an unmarried woman is not deemed as guilty of a crime, but if he marries her he is a criminal? Is this the boasted morality of Christianity? Can the pure conscience of a man bear witness that this was the purport of Jesus' teachings? Were the elect of God and the holy messengers of heaven, whom He appointed to teach truth and purity to generations of men, Abraham, Jacob, Moses, David and Solomon, who stuck to polygamy to their very death, guilty in the sight of the Lord? Is the wholesale debauchery and excessive drinking of Christian Europe in accordance with what Jesus taught?

Do Christians follow the injunctions of their Master who told them to turn the left cheek when smitten on the right? Are not these matters of the deepest concern? What is the wanting factor that the result is so different? What is the cause of the total failure of Christianity as a reforming agency? Is it not true that it is all owing to the absence of the holy personage who worked so wonderful a transformation in the apostles? Jesus, it is true, has not ascended to heaven, and his sacred body lies entombed* in the sacred dust of Khan Yar Street in Srinagar Cashmere, as we shall show elsewhere in the pages of the Magazine, but it is equally true that the magnetism—the transforming power which came with his person into the world—has long since disappeared and ascended to heavens. It is also written in the sacred writings that that magnetism shall once more descend upon earth in another manifestation which, on account of the identity of the motive force, shall be looked upon as the second coming† of Messiah. But these are things to which only passing reference can be made here, their full discussion being reserved for another place. Here we wish only to point out that books are not sufficient to impress upon the heart moral and spiritual virtues, nor is power granted to a man for the performance of deeds of virtue through their sole agency. Release from the bondage of sin and the slavery of passion cannot also be effected by preachers who are themselves slaves to their passions, who go out preaching virtue and righteousness in the streets, but when alone in their homes, take a glass too much and lie intoxicated till late in the day. The fact is that none can inspire a heavenly life and enable human beings to soar to the heavens but he only who comes from heaven. Who sees can alone show to others, and who comes himself purified and transformed, can alone purify and transform the human race. The secret of God's existence is a deep one, and he only can break the seal who, cleansed of all impurities, leads a pure life. This again brings us face to face with the question, how to be enfranchised from the bondage of sin, and how to get out of the impurities of life? There is only one answer to this all-important question, *viz.*, that such a regeneration can only be effected by him who comes with a magnetism from heaven, who on account of the extreme purity of his soul and the surpassing

* The spiritual death of christianity is important evidence of the death of its founder; for if Jesus is living why does not his influence work?

† The advent of John The Baptist was regarded as the second coming of Elias for that very reason.

cleanliness of his heart is metaphorically called a manifestation of the Deity, who removes the poisonous matters and gives the *elixir vite* in their stead, and who burns the carnal passions and low motives of worldly life and ennobles the soul with the pure and exalted divine morals. Look at the sun and the moon; each new day requires a new appearance of the glorious orb of light. The holy one that rose in the days of Pilate among the Jews was, no doubt, a sun of righteousness, but only so long as his magnetism attracted the hearts and his light worked a heavenly transformation in the souls of his followers. He is now a sun but one that has passed below the horizon. The radiant light which shone from his face and the brilliant lustre which he cast around him is shorn of its beams and grown quite obscure, not the least trace of it being visible among those that call themselves after his name. The holy one that sheds such light is not and cannot be God, but there is no doubt that he is one with God and his soul is in constant and close communion with God. He is the fountain-source of the divine powers, and the rare and hidden manifestations of the powers of the Almighty which are not generally disclosed, are revealed through him. Such persons are called the manifestations, incarnations and representatives of God. In the manifestation of the divine powers they sit on the throne of God's glory.

God is one and without any partner or rival, but persons of this type, the elect of God, whom the world has seen, may be counted by thousands. We may see a single face reflected in a thousand looking-glasses, and yet there are not really a thousand faces but only one face of which there are so many reflections. This world is a grand reflector; in other words, it is a palace of glasses for the reflection of the face of God and the face of Satan. God stands against some of the mirrors and therefore the image of God is seen in them. Against others Satan makes his appearance and his likeness is consequently witnessed in them. But from these reflections it should not be imagined that the images are so many different gods. There are thousands of the manifestations of God, and thousands of those of the Devil. To allow multiplicity in the manifestations of the evil one and to limit those of the Deity to a single one, is both irreverent and unjustifiable. God made Adam in His image and after His likeness, and the Prince of the Devils manifested himself in the person of Cain. The manifestations of the Deity and the Devil have since then been appearing in the world, and therefore it is unreason-

able to assert that in the whole world and during all ages there has been but a single manifestation of God. Every age stands in need of new light and a new representative. Whenever this light grows dim in a people and the influence of a heavenly magnetiser is not felt among them, they bend down solely to the earth and its mean cares, and carried away by the current of carnal desires are drowned in a flood of sins and impurities, being unable to get out of it. History bears strong evidence to it. As already stated, the vast difference between the spiritual conditions of the followers of Christ among whom he lived and taught and the Christians of to-day, points to the same conclusion. With the death of the great Teacher and his apostles there came a change over the people, and as the distance of time from the great Founder increased, the faith in God gradually lessened and their moral condition became worse and worse. Such has been the lot of Christianity; and Islam, although in some respects it has fared better, presents a similar history. The mighty and powerful magnetism of the Prophet Muhammad, may peace and the blessings of God be upon him, not only ennobled the souls of his companions only so far as to make them bow to the glory of the eternal and living God instead of images and creatures and exchange their false religions for the truth concerning God, but at the same time breathed into them the soul which annihilated all their passions for and hankering after the world and its advantages. They saw God and sacrificed their lives in His way with such zeal and resigned themselves so completely to His will that each one of them was an Abraham in his relation towards God. The great and noble deeds which they did with true sincerity, to declare the glory of the living God and blot out the false dignity of the images from the hearts of men, are unparalleled in the history of the world. Their sincerity was blessed by the Lord and achieved for them such successes in the conquest of the countries as even fire-arms are unable to do. When we consider, on the one hand, the darkness which spread over Arabia and the unbelief and image-worship which disgraced the whole country, and cast a glance, on the other, at the transformed peninsula and its sons after the companions of the prophet had done their part in the cause of their benighted countrymen, we are obliged to confess that a new spirit of truth and zeal had been breathed into them.

The holy zeal and sanctity of the Prophet, may God pour His eternal blessings upon him, had exercised its saintly influence over

them. They shunned every vice and transgression as if they stood in the awful presence of God's majesty. Their only ambition was to vie with one another in virtue and goodness. Such was the righteousness of the companions of the holy Prophet of Islam, and nearest to them in sanctity and virtue was the generation that followed them. Even the third generation, *i. e.*, the people who saw and learnt from the followers of the companions of the holy Prophet, was so pre-eminent in righteousness compared with the generality of the following generations that it could have hardly recognised them as following the precepts of Islam. What was the reason of this? The same that we have described in the case of the change that passed over Christianity. The time in which they lived was so remote from the time of the great magnetiser that they hardly felt the influence which had operated upon the companions, or those that were directly or indirectly their disciples, and hence they could not abide by the righteousness which so eminently distinguished the first three centuries of Islam. Notwithstanding this change that has passed over Islam, we evidently find the Muslims superior to the Christians in four respects. Firstly, they believe in the one living and true God, and do not worship or deify creatures. Secondly, intoxication which is the root of all evils and the great enemy of all good morals, is so rare among them that compared with the wholesale drunkenness of Christian nations, they may be declared to be quite free from the pestilence. Thirdly, the great Christian vice of gambling is also comparatively rare among them. Fourthly, God has protected their men and women from the wide spread of prostitution which forms a sad feature of the Christian communities. This difference is to be attributed to the appearance in different ages among the Muslims of such reformers as draw people to virtue. It is, however, true that in the intervals when such reformers were not to be found in their midst, their righteousness and love for God have also been on the wane.

All these facts point to but one conclusion, *viz.*, that for the true reformation of the world it is of the first importance that when one great magnetiser has passed away from the world and on account of the remoteness of period his influence too is not felt over hearts, another magnetiser should appear to re-establish the influence which vanished away with the lapse of time, and to draw the souls of all those who unite themselves with him towards spiritual and moral progress in the same

way as the steam-engine draws the carriages that are annexed to it. In short, this principle is the key to the guidance of mankind, and it is established by the combined evidence of all the prophets and messengers of God that regeneration can only be effected by one whom Heaven has granted the magnetism to draw all people into one society and one fold. He establishes and strengthens a twofold relation in them, *viz.*, (1) close communion with God and complete resignation to His will, and (2) mutual relationship which establishes a brotherhood among men in the true sense of the word.

It is clear from these remarks that there must be some peculiarity in the person of the magnetiser who works a pure transformation among his followers and draws people towards truth by the power which nature has granted him. From the word of God we learn what that peculiarity is. It tells us that the man who guides people to the path of truth and virtue combines two excellences in his person. Firstly, his love towards God is so deep that his own personality is consumed in the fire of love, and the divine lights attract him within their own pale. His person becomes a manifestation of the divine attributes in the same way as iron under the heat of fire becomes like fire. The first stage is that in which his soul feeling aversion to the sensual worldly life is naturally inclined to get out of darkness. He therefore breaks off all bonds which could keep him united with darkness and removes every obstacle that could keep him away from God. His soul is freed from the trammels of earthly passion and cleansed of faithlessness, vanity, selfishness, the fear or hope of others than God and regard for one's own ends when pretending to serve God, which is the root of all evils and low motives. Thus relieved of every weight and freed from every obstruction, his soul soars higher and higher towards its Creator, and flowing like a drop of water at last attains the desired proximity to that ocean of existence and is fully invested with the divine morals. The result of this complete union is that as God in His very nature loves man and provides for his good, so does the transformed and perfect man naturally love his fellow-beings and has at heart their well-being in this world and the next, and this is the second excellence which he possesses. For sympathy with man he is granted a simple heart free from cunning and craft. When he speaks, it is only out of sympathy for man and for his guidance, and not under the fear of losing or the vain desire of being able to sustain

well a part in a religious controversy. He is granted the divine attributes of true Providence, Mercy and Justice. Divine morals are represented within him as a reflection, through the mirror of his pure and transparent nature. In this sense he really becomes a substitute or representative of God upon earth. When the perfect man reaches this stage, God who does not waste any energy or capacity in man, seeing in him the admirable qualities of sympathy and philanthropy, charges him with message towards the people that delivering them from sensuousness he may lead them to higher and spiritual life. The holy Quran refers to this in the verse *دلي فتدلي فكان قاب قوسين او ادلي* i. e., the perfect man upon whom the revelation of the Quran was sent down became so near to God that vested with divine morals he was sent back with the mission of deliverance to the world, and as his nature was gifted in the highest degree with two forms of zeal, viz., a zeal for the love of God, and a zeal for sympathy with mankind, therefore the chord of his soul fell within these two arcs. Like the chord which is common to two arcs, being semicircles, the holy Prophet of Islam occupies a position bearing the same relation to God as to man. His spiritual position is therefore intermediate between the Creator and the created.

In brief, this is the real philosophy of God's sending His vicegerents upon earth. No prophet was ever charged by the Almighty with the message of reforming the world unless he had attained the perfection to which reference has above been made. The assertion that the prophets of God were themselves involved in sin and darkness and therefore not able to release others from the bondage of sin, is both erroneous and irreverent. Even worldly governments cannot take such a foolish step as to entrust the administration of a portion of their territory to incompetent and unprincipled governors who instead of doing anything for the welfare of the country shall lead them to certain ruin by their evil example. If then worldly governments exercise their powers so judiciously in the selection of their officers, what is it but heresy to assert that the Almighty and All-wise Ruler of the Universe upon whose choice of a reformer hang the everlasting destinies of the human race, could not exercise even so much judiciousness in His selection as the weakest ruler-upon earth? The truth is that earthly people do not know the man that comes from heaven, for he is not of this world. He is

subjected to cavils from the blind, for the blind do not see him. As darkness is eternally hostile to light, it does not like that light should come into and illumine the corners of the world. The sons of darkness are up in arms against light, and after a great spiritual struggle light is victorious, and the overhanging clouds of darkness are dispelled.

It must also be pointed out here that the divine law according to which the vicegerents of God have been appearing upon earth for the guidance of men is not a dead letter now. If it is true that God wills now as He willed in time past that men should repent of evil and be righteous, we undoubtedly stand in need of an inspired reformer who like the former prophets has the magnetism to draw people to goodness, who possesses divine attributes, whose life stands out in purity eminently above others, whose teachings have the power to attract and who can show extraordinary signs.

Our object in this Magazine is to show—

- (1) who this inspired reformer is ;
- (2) what arguments and signs there are which support his claim ;
- (3) what his moral teachings are ;
- (4) what beliefs he inculcates and what he rejects ;
- (5) what truths and knowledge he has brought and in which of the divine books they are to be found ; and
- (6) what path he teaches for seeking union in God.

Under these six heads falls the vast variety of the subjects to which the pages of the Magazine shall be devoted. Besides these it undertakes to refute every objection against Islam, the holy Quran, the holy Prophet Muhammad, may the blessings of God be upon him, and the great Reformer, the holy founder of the mission to which reference has above been made. It shall defend the cause of truth and oppose every false doctrine or erroneous teaching which is in violation of the rights of the Creator or the created.



IN THE NAME OF ALLAH, THE GRACIOUS AND THE MERCIFUL

**We praise Him and pray for His choicest blessings
upon His noble Prophet.**

How to get rid of the bondage of Sin.

In the following pages we propose to point out the remedy for the devouring evil of the times. It is plain that the marvellous material progress of the world is more than counterbalanced by its deplorable spiritual decline. The souls of men have so far fallen away from their natural nobility that they eschew pure truths and shun their very contact. It seems as if some forcible energy were dragging them down with an accelerated motion into the sink of iniquity and the lowest depths of vice. Such an entire change has passed over the intellects of men that what is spiritually ugliest and most detestable is admired for the dazzling beauty of its polish. Tender conscience, that inward monitor to man, feels that it is falling off from its natural purity under the demoralizing influence of some unseen power. The poison is so generally spread that it has destroyed almost a whole world. Pure and noble truths are laughed at and trifled with, and a turning to God and total resignation to His will is looked upon as an absurdity. Every soul upon earth seems to be bent upon earthly cares and advantages, as if some hidden power had constrained it to that course.

Such is the evil attraction of vice, and the truth is, as we have already pointed out, that there are attractions working everywhere in the world. The efficiency or inefficiency of an attraction depends upon the certainty or uncertainty of our views with regard to any matter; and if the certainty is greater, the attraction too is more powerful. It is a principle the truth of which is no less unquestionable in the spiritual than in the material world, that an attraction

can only be counteracted by its opposite, if the latter is more powerful than the former. Since the world in its present state is being dragged down under the influence of an evil attraction, it can never raise itself up to the level and soar into the higher regions, unless an opposite and more powerful attraction from heaven overpoisest he existing earthly tendencies and brings about a greater certainty in the opposite direction. To make it more clear, no change for the better can be brought about until people begin to see with certainty that there are real and more substantial and lasting advantages and delights in submission to the commandments of God than can be felt by indulging in carnal passions and evil desires, that these advantages and delights can be palpably felt in a virtuous life, and that transgression is not only equal to but worse than death. This certainty, when it has an entire control over the mind, can alone be a safe protector against sin.

It is further necessary that there should reign in the heart the absolute conviction that light is granted to man from heaven only through the sun who is the *Imam* (the spiritual head) of his time. Hence it is that ignorance with regard to such a spiritual head is followed by a death of ignorance. The person who thinks he can do without that real source of light is deluded, for he sets himself in opposition to the unchangeable laws of God. The eyes have a light, yet to avail themselves of it they must borrow the light of the sun. The *Imam* resembles the sun in being the true source of all light; he comes from heaven and illumines the world, and the eye is blind that does not borrow light from him. On the other hand, the person who, with the aid of this light, stands on a firm footing of certainty is attracted towards virtue. Between the earthly and heavenly attractions a struggle would naturally follow and each will try to overcome the other. The one shall be drawing a man to virtue, the other to vice, the one to the East and the other to the West. The more powerful the two opposite attractions grow, the more fearful shall the struggle be. It is a necessary consequence of great material progress that these two attractions should display their highest powers. When the world has attained the highest stage of material advancement the days of heavenly advancement are not far. It is certain that upon the heavens also preparations are, then, being made for a spiritual reformation. An attraction is produced upon heavens and the two contend with each

other for supremacy. Dreadful is the day when neglect and vanity reign supreme upon earth, for it is the day of vengeance and the promised day of the great spiritual struggle. That terrible struggle has been described in metaphorical language by the holy prophets of God. Some have represented it as the final struggle between the angels of heaven and the devils of the bottomless pit, at the close of which comes the end of the world; while others have from crass ignorance taken it to be a physical struggle which shall be carried on with steel and gunpowder. The latter view is, no doubt, the result of misjudgment and superficial notions, and metaphorical words describing a spiritual contest have been misconstrued as meaning a physical war.

In short, a hard struggle is now going on between the darkness of earth and the light of heaven. The prophets of God from Adam to Muhammad, may the peace and blessings of God be upon them, foretold of this mighty struggle. It has leaders on both sides, the concealer of truths on the side of darkness, and the revealer of truths on the side of light. The one comes from heaven with hosts of angels and is a manifestation of Michael, and the other enters the lists with the powers of darkness and is an incarnation of the Devil. Now, when the inhabitants of Pandemonium are standing fully equipped in a battle-array, and have either done or are engaged in doing their wicked deeds, we are naturally led to hope that the heavenly host is also making preparations for crushing the evil ones, and good judgment enables us to draw the conclusion that the host of heaven is not negligent of its duties. But the heavenly government is averse to hubbub and clattering and carries on its operations in solemn silence. Superficial observers can hardly be aware of its doings until a sign appears in the heavens, and a *minaret* (light-house) is erected upon earth, silvery white and shining with light. The heavenly light descends upon this minaret which then enlightens the whole world.

The closing remarks of the last paragraph require to be explained. The spiritual system notwithstanding its coincidence in all prominent points with the physical world, displays certain peculiar marks which a superficial observer cannot detect in the latter. An instance of this is to be found in the way in which the earthly attraction becomes the *premium mobile* of heavenly attrac-

tion, although the two are directly opposed to each other. It is therefore reasonable to assert that at a time when both these attractions shall act in their full force—in the last days of the world's history, when material progress shall have attained the highest stage—the two attractions shall contend with each other for supremacy, for true success is not attained unless the enemy is destroyed. Where therefore the two rivals are equally thriving and powerful, the contest must necessarily be a hard one, for each one of the rivals has at heart the destruction of the other. Reason therefore also supports the prophetic utterings of all the great patriarchs and prophets in as much as the struggle between good and evil is the necessary consequence of the collision of the two rival forces, of which either one must overcome the other, or both be annihilated in the contest.

According to the prophetic utterances this final contest between good and evil may be thus described that after the lapse of a thousand years from Jesus which was the millennium of the Devil's imprisonment, an evil attraction gained ground upon the earth. This was the time in the world's history when the Muslims had renounced the true and noble principles of Islam, and therefore that religion was in a declining state. Its spiritual progress had at that time been hampered and its conquests had come to an end. It was born in the days when the author of evil lay in chains in the bottomless pit. Its rise and decline at these two periods was necessary that what the prophets and last of all St. John had spoken, might be fulfilled. It was therefore in fulfilment of these predictions that the religion of Islam began to decline after a thousand years from Jesus, and its further progress was then and there checked. Satanic movements and operations thenceforth assumed different shapes and appeared in many-coloured garments. The tree of evil took root in the ground and ramified to an enormous extent. Some of its branches spread into the East, others reached the uttermost settlements of the West, and not a few shaded the North and the South. No corner of the world was spared the evil. But the time during which the Devil had been let loose was like the time of his imprisonment limited to a thousand years, and the prophets of God bore testimony to the same effect. With the close of the thirteenth century, after the Flight of our holy Prophet, the period of Satan's freedom came to an

end. For it must be noticed that in the computation of the periods of prophecies we must start with the lunar year as our basis, this system of reckoning the prophetic periods being taught by Almighty God to both Jews and Muhammadans. The solar year is an innovation of man, and, therefore, being against the sacred Scriptures of these two religions, cannot be applied in reckoning prophetic times. In short, the days in which we are living mark the termination of the respite granted to Satan. The period for which he was set at liberty has come to an end ; but as he does not like that his freedom be restrained and his authority taken away, a struggle between the good and evil attractions must naturally be the result. It had been so ordained from the beginning and the Words of God cannot pass away.

Other facts also uphold the same view, *viz.*, that the thousand years of Satan's supremacy have come to an end, and we are now living in the millennium of God's reign and the dawn of it has already appeared. The sixth thousand from the appearance of Adam has come to a close, and the seventh, in which the second Adam should have appeared, has begun. God made Adam on the sixth day, and the sacred Scriptures further bear testimony to the fact that a day is equal to a thousand years with the Lord. The promises of God, therefore, make it absolutely necessary that the second Adam must have been born already, though not recognised as yet by the world. We cannot further avoid the conclusion that the place fixed by God for the appearance of the second Adam must be in the East and not in the West, for from Genesis ii : 8 we learn that God had put the first Adam in a garden *eastward*. It is therefore necessary that the second Adam should appear in the *east*, in order to have a resemblance with the first in respect of his locality. This conclusion is equally binding upon the Christians and the Muhammadans, if they admit the authority of their Scriptures and are not of an atheistic turn of mind.

The way has been smoothed for a clear understanding of the true state of facts. The spiritual atmosphere of the world is overcast with dense clouds of darkness and the time has come when light should shoot out its beams and dispel the overhanging gloom. But it is vain to expect that the dim torches lighted by earthly hands should penetrate the darkness visible. Only clear and radiant heavenly light can drive it away. Pitchy darkness has overshadowed the world, and the faint and

flickering lamp of right eousness is ready to die out. Traditional beliefs, unfruitful knowledge and formal prayers cannot bring back the light. The blind cannot lead the blind, nor is it possible that darkness should dispel darkness. A new minaret is now needed which should raise its head far above the low huts made by earthly hands, so that heavenly light may descend upon it and the celestial lamp enlighten its top and thence shed its pure lustre upon the whole world. The higher the minaret is, the farther shall the light reach and thus illumine distant corners of the world.

It remains to be explained what a *minar* (minaret) is. Minarat is the name given to the pure, hallowed, noble and magnanimous spirit granted by God to the perfect man by reason of which he gets his *light* from heaven—an idea existing in the literal signification of the word. The loftiness of the minaret represents the magnanimity of the soul of the perfect man, its firmness stands for the constancy and determination which he shows at the time of the greatest trials, and its whiteness is a symbol of his guiltlessness which is ultimately established. When the perfect man has passed through all these stages and undergone all these trials, when his magnanimity, constancy, patience and determination shine forth in their full glory and his innocence is established with conclusive arguments, then is the time of his advent in glory, and the period of his first advent, which was a time of trials and persecutions, comes to an end. Then does the holy spirit invested with the glory of God descend upon his person, and the Divine attribute of glory is manifested in him. All this takes place in his second appearance.

The same reality underlies the peculiar manner of the advent of the Promised Messiah. The Muslims hold that he shall descend near a minaret. The descent spoken of in that tradition really stands for his advent in glory which shall be accompanied with a manifestation of the Divine power and attributes. It does not exclude the idea of his previous presence upon earth, but it is necessary that the heavens should hold him so long as the appointed time of God does not arrive. It is also an unchangeable Divine law that spiritual realities are symbolized by physical emblems. The temple at Jerusalem and the Ca'ba at Mecca are illustrations of the same law and represent the manifestations of Divine glory. The same explanation holds good in the case of the tradition which describes the descent of the Promised Messiah upon or about a minaret in a country to the east of Damascus. The word 'east'

should be specially noted, for Adam also had been put in a garden eastward. The object of the prophecy is in no way interfered with so long as the minaret is built before the glorious advent of the promised one, for it appears from the prophetic utterances that the minaret is to be a sign that shall indicate his advent in full glory. It had been ordained that the Promised Messiah should appear in the world in two characters. At first he shall come as an ordinary person suffering under trials and persecutions of every sort. When the days of suffering are over, then shall be the time of his advent in full glory. It is before that time that the minaret must be completed, for it appears from the traditions that a minaret must stand as a symbol of the reality, and it shall be a physical picture of the spiritual minaret to which we have before referred. The world shall not recognise him before his glorious advent for he is not of the world. Nor shall the world love him, for he comes from the God whom the world does not love. It is therefore necessary that he should be abused, persecuted and charged with all manner of crime. The Islamic prophecies testify that the Promised Messiah shall not be accepted in the beginning. On the other hand, he shall be subjected to malignant and bitter treatment from the ignorant and to oppression and outrage from the mischief-makers. A man shall do violence to him and think that he has done a deed of virtue, another shall do him injury and regard his deed as most pleasing in the sight of God. Thus shall he suffer and undergo every trial and face every difficulty till the coming of the appointed time of God and the fulfilment of the Divine law of persecution against prophets. Then shall come the time of his glory. Capable hearts shall have their eyes opened and they shall begin to think of him with unprejudiced minds. "Can this be a liar," they shall say, "who cannot be subdued and crushed." "What is the reason," they shall reason with themselves "that Divine assistance is without intermission granted to him and never to us." The inspiring angel of God shall then descend upon their hearts and admonish them that every one of the circumstances related in the traditions which had been a hindrance in the way of their acceptance, need not occur to the very letter. It was possible—nay highly probable—that some of those traditions were errors and fabrications, and others were couched in metaphorical language and could not be fulfilled literally. What was the cause of the misfortune of the Jews in rejecting Jesus? Nothing but that they waited till every word of prophecy should have been fulfilled in a literal sense, and exactly according to their own notions of it. But their expectation was vain and their hope a delusion. With

that Divine law before them and with the God of their fathers above their heads, the opponents of God's messengers should consider lest they were tried by God in the same manner as the rejecters of the prophets before them. In short, such considerations, when duly weighed, shall at last turn their minds to accept the rejected and suffering messenger of heaven, as was the case with the prophets of by-gone times.

There is not the least truth in the assertion that it is the time for resorting to the sword and gun for spreading the true religion and righteousness. The sword, far from revealing the beauties and excellences of truth, makes them dubious and throws them into background. Those who hold such views are not the friends of Islam but its deadly foes. They have low motives, mean natures, poor spirits, narrow minds, dull brains and short sight. It is they who open the way to an objection against Islam, the validity of which cannot be questioned. They hold that Islam needs the sword for its advancement and thus brand its purity and cast a slur upon its holy name. The religion that can easily establish its truth and superiority by sound intellectual arguments, heavenly signs or other reliable testimony, does not need the sword to threaten men and force a confession of its truth from them. Religion is worth the name only so long as it is in consonance with reason. If it fails to satisfy that requisite, if it has to make up for its discomfiture in argument by handling the sword, it needs no other argument for its falsification. The sword it wields cuts its own throat before reaching others'.

If it be objected that sword was resorted to by early Islam and hence the legality of *Jehad*, we say the objection is based upon ignorance of early Islamic circumstances. Islam never allowed the use of the sword for spreading the faith. On the other hand, it strictly prohibits compulsion in matters of faith. It has the plain injunction لا اكراه في الدين "There shall be no compulsion in religion." Why was the sword taken in hand then? The circumstances under which this measure had been resorted to have nothing to do with the spread of religion; they are connected with the preservation of life. Briefly, they are as follows:—

The savage inhabitants of the deserts of Arabia, who could hardly distinguish right from wrong, conceived a hatred towards Islam in its earliest day and became its bitterest enemies. The reason of this hatred may be easily conceived.

When the unity of God and the Islamic truths were preached openly to idolatrous Arabs and convincing arguments against idol worship were impressed upon their minds and they were told how degrading it was for the noblest of God's creatures to bow submission to stones, they found themselves unable to meet the adherents of the new faith upon argumentative ground. This exposure led to a motion in favour of Islam among the more reasonable of them. The ties of relationship were cut asunder, the son parted from his parents and brother from his brother. This exasperated them the more and they saw plainly that if their fathers' false religion was to be saved, excessive measures must be taken to stop the ingress into the new religion. The new converts to Islam were therefore violently persecuted and no efforts were spared to block the way to the new faith. Those acquainted with early Muslim history know full well what barbarous and cruel treatment was meted out to the early converts, and how many were murdered in cold blood. But these harsh measures did not prevent people from the acceptance of truth, for even a superficial glance is enough to convince a man of the reasonableness and purity of Islam as against idolatry. At length when the implacable foes of Islam saw that severe persecution availed but little and that their ancient religion was threatened to be swept away in the current of Muslim reason, they planned the death of the Prophet himself. But their designs were frustrated. Almighty God saved His messenger and took him to Medina. The unbelievers, however, could not rest in their homes so long as they heard that the religion they had persecuted was gaining ground in another place. They pursued the Muslims to their new abode, and nothing but their extirpation could satisfy them. What could Islam do under the circumstances but defend itself? For what fault were Muslims to be mercilessly butchered and not allowed to protect their lives? Why should not the inveterate persecutors have been brought to retribution and just punishment? The Muslim battles were therefore not undertaken for gaining converts but to protect innocent Muslim lives. Can an unbiassed judgment accept the conclusion that Islam was unable to prove its reasonableness as against savage Arabs? Can an unprejudiced mind believe that men who had sunk down so low as to worship images and lifeless things and who indulged in every manner of vice, could yet vanquish the noble religion of Islam on intellectual grounds, and that failure in proof led it to resort to the sword for increasing the number of its followers? Those

who have advanced such objections against Islam have been guilty of grave injustice, inasmuch as they have concealed the true state of facts.

It is, however, true that the Musalman *Maulvis* and the Christian missionaries are equally to blame for this unjust charge against Islam. The ignorant *Maulvis* while pretending to support Islam have by their repeated inculcations, ingrafted the false doctrine of *Jehad* upon the minds of the unenlightened public who were misled by the *fatwas* of the *maulvis* on the one side and the objections of the Christian Missionaries, whom they took for learned men, on the other. The doctrine of *Jehad* being thus supported by the evidence of two opposing witnesses, its validity could not be questioned by the masses. Had the Missionaries taken a different course and with true honesty declared that the *fatwas* of the *Maulvis* were based on ignorance of the early Islamic history, and that the circumstances which then rendered an appeal to arms necessary for Muslims, did not exist any more, the idea of *Jehad* would long since have been eradicated from the face of the earth. But they never looked to the consequences and a misdirected zeal for their own religion cast a veil over their judgments in grasping the truth.

It must also be stated here that permission for self-defence and murdering the enemies of Islam was not given to the Muslims until the Arabs had, on account of their excessive oppressions and outrages and innocent bloodshed, rendered themselves culpable and liable to be punished with death. But a clemency was even then shown to such of them as embraced Islam. The unity of religion established a relation of brotherhood and all past wrongs were forgotten. It is here that some opponents of Islam have stumbled and from this they draw the conclusion that the new religion was forced upon the unbelievers. In fact, the case is just the reverse of what the objectors have thought. There is no compulsion here; it was a favour to those who had rendered themselves liable to death. It is apparently absurd to take this conditional mitigation of just punishment for compulsion. They deserved to be murdered, not because they did not believe in the mission of the Prophet, but because they had murdered many an innocent soul. The extreme penalty of the law was upon them, but the mercy of the Gracious God gave them another chance of avert-

ing this merited capital punishment. He knew that during the long years of opposition the Islamic truths had been brought home to them and they well understood the futility of idol-worship, therefore His mercy offered them an opportunity, even after the sentence was justly pronounced against them, for imploring His pardon and the forgiveness of their sins. This clearly shows that it was not the object of Islam to put any unbeliever merely as such to death, but that it was willing to forgive even when the criminal was found deserving of death.

Islam had to grapple with other difficulties. Religious prejudice was so strong at the time that if a member of any tribe adopted the faith of Islam, he was either put to death or threatened with it, and persecution was so severe that life seemed a burden to him. Islam had therefore to face the difficulty of establishing freedom of religious exercise and for this noble object it had to undertake wars.

The early wars of Islam fall under either of the above headings and it never took the sword for its own propagation or for any other purpose. Attempts were made to blot out its very existence and therefore it had to struggle for its life. It did not take up arms of its own accord but was compelled to do so. It had to defend itself and repel the dangerous foe. Later on, when its true principles were forgotten, the doctrine was read in a different light and ignorance looked with pride upon a hateful course of life. But the fault can in no way be attributed to Islam. The source from which it flows is pure and undefiled. That this doctrine has been identified with Islamic teachings by shallow-brained zealots who do not care for the life of man even so much as man should care for the life of a sparrow, cannot be questioned. But the innocent blood that has been spilt in the past does not satisfy them. They have yet a bloody *Mahdi* in store for the world and would like to exhibit the ugliest picture of Islam before all nations, that all people may know that Islam has always had to resort for its propagation to compulsion and the sword, and that it has not a particle of truth in it to gain its conquest over hearts. It seems as if the holders of these views are not satisfied with the humiliation and decadence which Islam has already suffered, but must bring it still lower and subject it to yet more disgrace. These men are a reproach to Islam. But God now wills that Islam should not be branded with reproaches and remain under a cloud

any more. It is already so distressing to find that its opponents who have not taken the trouble to investigate matters for themselves, have it impressed upon their minds that Islam has from its very beginning been employing the sword to add to its numbers.

It is high time that all these base charges should be cleared from the face of Islam. If the *Maulvis* unite to root up the evil from the midst of the Muhammadans, they shall have done a lasting good to, and conferred a blessing upon, their co-religionists. Such an exposition of the doctrines of Islam will further reveal the excellences and beauties of that religion to the general public, and the aversion which its opponents have conceived on account of misconceptions shall be turned into admiration. The clouds of dust being cleared, they shall then be able to get their light from that source of light. It is evident that no one can approach a bloody murderer. Every one fears him, women and children tremble at his sight, and he looks like a mad man. An opponent of an alien religion cannot even pass a night with him lest he should choose to be a *Ghazi* at the cost of his life. Such events daily occur among the ignorant frontier people, and a single bloody deed is deemed sufficient to entitle the murderer to paradise and its manifold blessings. It is a shame for Muhammadans that alien races cannot safely live as their neighbours. They cannot trust them for a single moment and hardly expect any good in times of need. They do not deem themselves safe among them and shrink at the hidden belief of *Ghaziism*.

An instance of this occurred lately here at Qadian. On the 20th of November last a European came here. Just at that time a number of my followers had assembled together and the conversation was upon a religious subject. The traveller stood apart from the assembly and was addressed in polite words. It appeared that he had been to Arabia and other Muslim countries, and that he came here with the object of taking my and my followers' photographs. As a guest, he was asked to stay for a few days, but it appeared that he was apprehensive. He stated that he had seen many Muhammadans who had committed atrocious deeds of murder against Christians. He mentioned several specific instances in which such cruelty had been shown. It was then explained to him that this, the Ahmadiyya

sect of Islam, abhorred such doctrines and hated their adherents. It had set before itself the noble object of uprooting this evil. Upon this he felt satisfied and stayed here for one night.

There is a lesson in this story for the *pro-Jehad Maulvis*. The growth of such horrible doctrines among the Muslims has done lasting injury to the cause of Islam, and created an abhorrence for it in the hearts of other nations. They have no confidence in their sympathy so long as the dangerous doctrine of *Jehad* finds favour with them. They cannot form a favourable opinion except of such of them as do not lead strictly religious lives and are not very scrupulous about their religious beliefs. For all these misunderstandings none but the Muslims themselves are responsible. The blame of depriving a whole world of the recognition of Islamic truths lies at the door of the *Maulvis* who taught doctrines repulsive to the nature of man. How could the religion be from God, whose teachings needed the flash of the sword to get an entrance into the human heart? Such considerations were enough to keep back people from the acceptance of truth. The true religion is that which on account of its inherent property and power and its convincing arguments is more powerful than the keenest sword, not that which depends upon steel for its existence.

Such are the evils that call for a reformer. Casting a glance at the internal state of Islam, we meet with sad disappointment. It is a ghastly picture. The sun has undergone an eclipse, the greater part being already darkened. The social relations of the Muslims are deplorable. Traditions have been fabricated that act like poison upon their moral conditions and break the Divine laws. The most sacred rights which Divine law has given to man are those relating to life, property and honour. We are commanded not to kill man, not to commit an outrage upon his honour, and not to seize his property dishonestly. But some Muhammadans have broken all these commandments. They take away the life of an innocent person and never shudder at the inhumane deed. Empty-headed *Maulvis* have circulated *fatwas* to the effect that it is lawful to seduce or seize the women of unbelievers or heretics, and to steal or misappropriate their properties.

How dangerous is the condition of the religion that is full of so many evils, and whose pretended religious leaders, instead of acting in obedience to the dictates of their conscience, follow their sensual desires and palm off their own erroneous views as holy doctrines taught by God and His prophet. These are wolves in lamb's clothing and deceive the people. They act like poison and say they are an antidote. They are an enemy to society and an enemy to Islam. Their hearts are void of grace and sympathy but they conceal themselves. They put on the mask of preachers but have in view the indulgence of their own carnal desires. They come into mosques like saints, but their character is black with diabolic deeds. These infamous characters are not limited to any particular country or town or sect, but may be found in every Muslim country. They pretend to be the religious leaders of the people and expositors of the doctrines of their religion. They call themselves *Maulvis* and assume saintly airs so that they may pass for godly men. Their deeds, however, reveal their true character. They do not like that true righteousness and true sympathy be spread in the world, for they consider that a loss to themselves.

In short, the way of Islam is blocked with numerous difficulties. The souls are dead and do not respond to the call of virtue. The golden mean which Islam taught as the guiding rule of life has been given up, and Muslims have gone to extremes. There are those among them that prostrate themselves before tombs and make circuits around them. They regard the departed souls of their spiritual guides as having full control from God over the affairs of humanity. Every religious order has a tomb in connection with it which is worshipped by the disciples at the instance of the head. If one asks for a supernatural sign, a thousand miracles of the dead saint are related, but as to proof there is none. With them tomb-worship is of the essence of Islam, and all others who claim to follow that religion are in error.

In contrast with this is the sect that has gone to the opposite extreme. A wholesale denial of spiritual facts has fallen to their lot. Saints and prophets are rejected in the same breath. Miracles are denied and turned into ridicule. The revelation of God is attributed to an excess of imagination, and the presence of a peculiar

creative power in the inspired one. Predictions are described as the result of human foresight, and any prophecy which is not the result of mere insight of human judgment into the surrounding circumstances, and which could be termed a direct communication from a higher source, is an impossibility with them. In short, they declare the Revelation of God to be all talk, miracles all moonshine and prophecies all stuff and nonsense. The graves of the dead are heaps of dust with which the souls have no connection. The resurrection or rising of the dead on the Day of Judgment is a fable of the days of ignorance, and to think of a life hereafter is madness. World wisdom is the true wisdom. Man must be bent wholly upon the things of this world, and his only concern should be the acquirement of the best means of being foremost in the race of life. He must emulate men who are day and night involved in the affairs of the world and its base machinations.

Such are the excess and laxity of Musalmans with respect to the doctrines of Revelation and Resurrection. But their social and moral relations are all subject to the same rule. There is immoderation in their words and deeds, in marriage and divorce, in charity and parsimony, in wrath and mercy, in revenge and forgiveness ; in short, in every one of their affairs. Ignorance and error have everywhere the upper hand among them. This is the deplorable condition of the people that appeared in the world with the distinction and pre-eminence of being the teachers of the unity of God and the golden mean. From this may be judged the state of other people.

We shall now take the case of Christianity which grew up in a land endowed by nature with superior intellect and rare brain powers and accordingly the expectations were greater in its case. But we are sorry to say that in the matter of religion and the unity of God their state is the worst. Their faith is a reproach to their philosophy and science. When we consider their prudence and skill in the management of worldly affairs and their genius for inventions on the one hand, and their weak side in grasping religious truths and delusion in taking a weak man as the Lord of the worlds, on the other, we are at a loss to account for this irreconcilable inconsistency. We have an unequalled intelligence in the one case and a similar want in the other.

Between the erroneous paths chosen by the Christians and the Muhammadans, a line of distinction can easily be drawn. Among the latter the infringement is largely on the side of the rights of man, while among the former it is on that of the duties we owe to our Creator. The doctrine of *Jehud* has hardened the hearts of the Muhammadans to such an extent that they can hardly feel true love and sympathy for their kind. The unenlightened among them are ever ready to cut the throat of an innocent person, or commit an outrage upon him on the slightest excitement or for personal motives, and with their beastly conduct degrade humanity. The Christians have committed the most horrible outrage upon the rights of the Divine Being. They have set up with Him a weak man as God. The pity is that they have not even attained the object for which they had deified a creature. We cannot see the good that has resulted to them from it. If a faith in the blood of Jesus has the power of cleansing man from sin, why has it not benefitted Europe? Why has atonement proved to be no remedy for the besetting sins of Europe which one feels even ashamed to mention? There it has not only failed to uproot the great vices but has worked their worst development. Does Europe exhibit a higher level of morality or less evil than the Eastern countries? If not, why has it never occurred to the supporters of this doctrine to revise the recipe and seek another remedy? Every physician has to resort to this measure, and when he sees that the health of his patient does not improve by one remedy, he has to apply another. If then we care so much for a few days' comfort, why is not attention paid to this important question upon which depends the eternal welfare of man?

Nineteen hundred years have elapsed since the blood of Jesus was first introduced into the world as a patent sin-healing remedy, but instead of doing any good it has proved harmful to society and intensified the evil which it affected to mitigate. Are we still to believe that faith in the blood of Jesus delivers man from the bondage of sin, or should we expect that it shall do in the future what it has been unable to do in such a long past and that the time is coming when Christian nations shall pre-eminently stand above others in shunning lust and iniquity? An unprejudiced European or a traveller who has been to the great European cities, the great centres of its civilization, such as Paris, shall not hesitate to testify to the truth of our statements. Nay, some parts of Europe have reached the lowest stage of degeneracy and do not look with any horror upon vice, nor pay any heed to its injurious

consequences. Taking more than one wife is illegal there but looking with lust upon a woman is no delinquency. Is there any verse in the Gospels that legalizes the disgraceful conduct of the millions of women in France and elsewhere who do not marry all their lives long, or is it only too true that the blood of Jesus has proved a bane to society?

The truth is, that there is no natural relation between the death of one man and the redemption of another. As to the dead one's deity we can conceive of blessings from a Living God and not from a dead one. The whole world is enlightened by the rising of the sun, not by its setting. Nineteen hundred years' experience of the failure of the remedy in effecting the desired object undermines the foundation of a Son of God upon which the whole superstructure is built. The death of God is no doubt an ill-devised idea, but supposing that the Almighty Being could not see His way out of the difficulty of human redemption but by the strange course He adopted, it would have been some satisfaction if the desired object had thus been attained. But the object has never been accomplished and the world has been plunged into deeper depths of sin. This unmeaning and unreasonable act of the Deity therefore turns out to be an absolute failure. That God should have been born from the womb of a woman to suffer punishment, disgrace and death is, in the first place, opposed to the established Divine laws, for it has neither any precedent which should satisfy the hearts of men that God has been in the habit of being thus born into the world, and that such a thing occurred several times before, nor is the claim supported by any such extraordinary signs which can convince reasonable minds that they display a greater power than was manifested in the miracles wrought by the other prophets. Nor is the defect of this absolute lack of evidence made up by the attendance of the pretended consequences for which the dangerous dogma was introduced into the world.

The two great vices in which grow up all carnal passions are drinking and prostitution, and it is in Christian nations that we find their worst development. The majority of the inhabitants of Europe are involved in these two vices, and there is no exaggeration in the assertion that in drunkenness Europe beats all the vastly populated countries of Asia, and a single large city of Europe has a larger number of public-houses than the total number of shops of all sorts

in an Asiatic town. Experience has, moreover, established it beyond doubt that drunkenness is the root of all evils and that the intoxicated man is likely to commit the most horrible crimes on the slightest provocation. Other evils are inseparable from it. Piety and drunkenness are like light and darkness respectively, and can never exist together in the same place. The man who is not aware of its evil consequences is not far-sighted. Another difficulty about it is that the giving up of the habit of drunkenness is attended with serious difficulties.

The question naturally arises now, whether there is any true remedy for freedom from the bondage of sin if atonement is not. I do not only assert it forcibly but offer it as my own experience and as a well-tried remedy that there exists, and has existed from the creation of man down to this day, one and only one sure method of being released from the slavery of sin and the disobedience of God. Nothing can be proof against sin except a perfect knowledge of God attained through sure and conclusive arguments and brilliant signs of His existence. It is not to believe simply that there is a God but to know God and see God. It is through such a knowledge of God that man sees clearly that the wrath of God is a devouring fire, and that a manifestation of the beauties of God sets the soul at rest and makes it evident that true bliss and eternal felicity consist in a constant and reverent adoration of God. Every screen that hides the face of God from man is then raised and the Divine glory and beauty are revealed to him in their full lustre. This is the only way in which sensual passions can be restrained, and it is only such a knowledge of God that works a true transformation in man.

Some men would think that they also believe in God, love God and fear God, yet they are not granted the purity of soul. Others perhaps might object that all the world, with the exception of a very few, is not a disbeliever in God and yet sin and evil rage in the world. But the fact is, that there is a wide difference between a belief in God and a knowledge of God. I do not mean to say that one who merely believes in God is granted the power to overcome sin, but that such power is granted to the man who has a perfect knowledge of God, and who has tasted both the fear and love of God. The believer in God simply admits that a God exists but one who has

a perfect knowledge of Him actually sees what the other simply does not reject on grounds of probability. If it be said that Satan has a clear knowledge of God and still he is disobedient to the Divine being, the reply is that such a view is not correct. Satan has not the perfect knowledge which is granted to the righteous ones of God.

It is in the nature of man that when perfect knowledge renders him certain of something, he is necessarily impressed with it. He avoids every dreadful path of destruction when he has once seen it. It is therefore impossible that a true knowledge of God and disobedience to His Commandments should dwell in the same heart, for if the one is darkness the other is light and must dispel it. We ordinarily see that a thing which experience has shown to be beneficial and conducive to any good is anxiously desired by every body, while that which it has proved to be harmful is hated and even viewed with horror. For instance, the man who has strychnia in his hand but is not aware of its fatal property, may take it in any quantity under the impression of its being some innocuous drug; but the person who knows it to be a poison, cannot take it in any such quantity as is sure to kill him. Similarly, it is a solid and evident truth that when man knows it for certain that there is a God who punishes every transgression, and that punishment is sure to follow every act of disobedience, he keeps at a respectful distance from all sorts of wrong-doing, such as bloodshed, theft, prostitution, oppression, injustice, breach of trust, setting up others with God, telling a lie, giving false evidence, vanity, hypocrisy, speculation, cheating, abusing, fraud, faithlessness, remissness, lasciviousness, ungratefulness towards God, not fearing God, selfishness, having no sympathy for man, not praying to God with a fearful heart, indulging in luxury and worldly delights, forgetfulness of God, keeping aloof from prayer and humbleness of heart, adulterating articles of sale or defrauding customers, giving short measure or weight, selling at a higher than the market price, not serving the parents, harshness to wives, disobedience of husbands, looking to lust after strange men and women, not caring for the orphans, thinking little of the old and the weak and the sick, disregarding the rights of neighbours and injuring them, insulting a fellow-man to show one's own vanity, jeering at others in offensive language, describing some bodily defect to affront another person, calling one

bad names, charging one falsely, pretending to receive revelation from God, or falsely claiming an apostleship, message or prophecy from Him, denying the existence of God, and revolting against a good ruler or mischievously creating a dissention in the country.

The assertion that we know that there is a God and that sin will be punished and yet commit sins, and hence the insufficiency of the method pointed out, is nothing but a delusion. It is impossible that man should venture to commit sin after he is fully convinced that no sooner he shall transgress the commandments of the Almighty than the fire of punishment shall consume him like lightning in the twinkling of an eye. The principle upon which stress has been laid here is one that defies refutation. It is incontestible that whenever an act is sure to be followed by certain punishment, there is no tendency in man to attempt that act. No one ever thrusts his hand into burning fire, or throws himself down the top of a mountain, or jumps into a well, or stands against a train in motion, or thrusts his hand into the mouth of a lion, or holds out his leg before a mad dog or stands beneath falling lightning or remains in a house when the roof is coming down over his head, or stands upon the ground that is sinking. Is there a stout-hearted man who upon seeing a poisonous snake upon his bed does not at once make a jump to the floor? Or does the rashest man, when his house is on fire, not leave everything to be devoured by flames to escape with his own life? If all this is true and man naturally flees from danger, why does he not keep clear of sin and fly from the coming wrath? There is no satisfactory answer to this question, except that in the two cases there is difference as to the certainty of the consequences.

Most people have really no sure knowledge as to the effect of their transgressions. They are no doubt conscious that sin is harmful, but they never dread it like the lion or the snake. Beneath this outward belief is the lurking idea that there is no positive proof as to the retribution. Even the existence of God is not beyond all question. There is also an uncertainty regarding the immortality of the soul, or, if it be supposed immortal, who can tell of its fate hereafter, or that transgression of God's commandments shall be really punished? That such ideas are latent in the minds is beyond a shadow of doubt, though they may be there unspied or even unsuspected. But as to occasions of palpable danger, instances of which

have been given above, there is dead certainty that destruction shall be the immediate consequence, and therefore none can approach the danger, or if any one is brought face to face with it by accident, he shall fly from it.

To sum up, most men have not that certainty in religious matters which they have in the material world. In the one case it is a certitude, in the other a mere idea, a conjecture so to say ; in this they feel and see, in that it is an idle tale. Fog cannot dispel the darkness of sin, there must be clear light. I say it plainly and truly that the true salvation of mankind has no relation to the crucifixion of Jesus, and even if a thousand Messiahs be crucified that object can never be attained. Only a perfect knowledge or a perfect love of God can deliver man from the bondage of sin. As to the death of Jesus upon the cross, it is not a true statement in the first place and has, moreover, no connection with the assuaging of sin. It is an obscure assertion with no foundation and no results. Evidence does not support it, nor does experience bear it out. The suicide of a Messiah has no conceivable relation to the remission of another man's sins.

The true nature of redemption is that man should be freed from the hell of sin in this very world. The promise of a salvation hereafter, while this one is to be passed in the fire of sin, is nothing but a fallacy. Idle tales cannot relieve a man of the heavy burden he is so desirous to shake off, nor have these childish stories which are devoid of all pure truth and quite strangers to the purpose, done any good to or saved their upholders. Search the whole country, from North to South and from East to West, and you shall not find a single man who has, through these tales, attained to that righteousness of heart which reveals the shining face of God. It is this righteousness which not only makes a man abhor sin but gives him a true prospect of a paradise hereafter by granting him in the enjoyment of truths a heavenly bliss in this life. The soul of man melts and humbles itself down before the majesty of God without any restraint. A light descends from heaven and dispels the gloom of carnal desires.

As darkness pervades a room in broad day light if its doors are shut but light enters it if a man takes the trouble to open the doors, similar is the case with the spirit of man. He must exert himself to

his utmost before he reaps any real advantage. To admit light into a room, a man must get up from his place and open the windows. Unless he does that he cannot partake of the bounties of the laws of nature. A thirsty man cannot quench his thirst with a mere idea of water, but stumbling and falling he must reach the fountain of sweet water and stoop down to drink of it. Then shall his scorching thirst be satisfied.

The water of life which can cool and refresh your souls from the inflammation of sin is *perfect* assurance. Upon this earth and under the heavens there is no other remedy for getting cleansed from sin. No cross can deliver you from this evil, no blood can set you free from the trammels of passion. Do not trust in these, for they have nothing to do with deliverance. Reflect upon realities and ponder over truths. Try as you do in the material world, and then you will see that there is no light but that which proceeds from true assurance that can take you out of sensual darkness, and no pure and sweet water but that which flows from perfect knowledge and an actual revelation of the face of God that can cleanse the impurities of the soul and cool and refresh the burning of the heart. If one propounds a different theory, or another acts upon a different principle, the one is ignorant and the other deceived. It is not light they can give you but further darkness of doubt, and not the cool and sweet water they promise you but more of burning and inflammation. No blood can purify you but the pure blood which the nourishment of assurance generates, and no cross can deliver you but the cross that you have to suffer in walking upon the right road.

Is it not true that unless there is light you cannot see and unless you tread on the right road you cannot reach the goal. Think of that which is far, from that which is near, and judge the spiritual from the material world. The laws which prevail in the one hold good in the other for both come from the same source. Is there a man who can see without the help of his eyes, or hear without the aid of his ears, or speak but by means of his tongue? Why not seek for similar laws in matters spiritual? Can one stand with one's eyes open on the side of a bottomless pit? Or is not one alarmed when a voice comes into his ears warning him of the approach of thieves? Or, again, is there a person who can, notwithstanding healthiness of the muscles of taste, palatably devour bitter and poisonous drugs

which produce stomach disorder, vomiting, swelling of the body or other fatal diseases which ultimately destroy the whole system? If man has to depend upon so many things for his guidance in the physical world, is it not true that in the spiritual world he stands in need of a light that should show him the evil of the paths of wickedness, a voice that should warn him of the places frequented by thieves and dacoits, and a taste that should distinguish bitter from sweet and poison from antidote. These are the things which man needs to be saved. Salvation cannot be got except through light and the blind man who trusts in the blood of some one for being saved from sin trusts but to a broken reed.

Any one who only hankers after a salvation in the next world is certainly on the wrong scent. True salvation is that which begins in this life. It is a light which descends upon the heart and shows the abyss of destruction. Walk therefore in the path of truth and wisdom and then you will find God. Animate and warm your hearts that you may be able to make a motion towards truth. Unfortunate is the heart which is cold, miserable the spirit which is depressed, and dead the conscience which has no light in it. Be not worse than the bucket which goes empty into the well but comes up full. Be not like the sieve which discharges its fluid contents as soon as it receives them. Let all your exertions be to one end only, that your health be restored and that the fever should leave you, whose poisoning heat has impaired all your senses and taken away light from the eyes, hearing from the ears, taste from the tongue, and strength from all the limbs. Cut off the low connections of this world that you may be able to unite with the higher one. Control your heart from moving in one path, that thus constrained it may take the other. Throw off the filthy worm of this earth that the shining jewel of heaven be granted to you. Look at the beginning when God breathed His spirit into Adam. Let your deeds be such as to make you deserving of the same boon, that you may be made lord over all things as your father was made before you.

The greater part of the day has passed, the eve is approaching and the sun is going to set. Let your eyes see now or else they will never see. Before you commence that eternal journey send before you delicious and sweet things to eat, not stones and bricks, for those will never satisfy your hunger or quench your thirst. Send before you

also clothes for your dress and not thorns and rubbish. The God, who before the birth of the child provides milk for it in the breast of its mother, has *sent one* for you in your time and in your country that he may give you suck like a loving mother. From him you shall suck the milk of assurance and faith, a milk whiter than the sun and of all drinks the most cheering and inspiriting. If you are born alive and not dead, run to the breast that can give you fresh milk. Throw off the stinking and noxious milk from your cups, for it affords no nourishment and you cannot see its putridity. It has become a poison and its entrance into your blood is sure to corrupt the internal system. All that glitters is not gold, and therefore take not every whiteness for an excellence. There are things in the world which are black in appearance but are of more solid worth than many a thing polished white. Black hair signify the vigour of the prime of manhood, while grey ones indicate the weakness and decrepitude of declining years. The whiteness of hypocrisy and sham virtue ought therefore to be condemned. Far better is the plain and frank sinner who does not conceal his faults under a mask. He is nearer the mercy of God than the other.

Do not put your confidence in doubtful and dubious things which are not accompanied by true light and not supported on true philosophy, for those are the paths of danger and destruction. Weigh well the desires of your own heart what they are, and pry into your own minds how they can be satisfied as to the manner in which man can free himself from evil. What are the dictates of your conscience as to the best remedy for this all-absorbing evil. Can any reasonable mind be satisfied that the blood of Jesus makes sin horrific to our view. Experience supplies evidence to the contrary and it appears that it has emboldened men in the commission of sin, for the man who trusts in the blood of Jesus, knows that the penalty of his sin has been paid. He only whom a knowledge of the poisonous nature of sin is given, can keep clear of the evil, for he knows the danger he exposes himself to in doing evil.

One has been sent from God who alone can give you the knowledge, on acquiring which your hearts shall see God and the poison of evil. Then will you fly from sin as a man flees from a lion. It should therefore be the first object of every well-wisher of humanity to spread his doctrines and signs in the world so that those who in vain seek

deliverance in the crucifixion of Jesus, may see the real source of true salvation. The muddy waters which contain twenty times as much filth as pure water do not contain the purifying element. The water that descends from heaven in its time can alone cleanse the heart of all dirt. The stream which overflows with pure rain water can alone supply clear and undefiled water, but the stream which does not flow but has stagnant water in it is far from being crystalline and pure. It is all muddy and dirty and is a receptacle of impure extraneous matter. The heart to which a perfect knowledge of God and an assurance have been given is like the overflowing stream which fertilizes surrounding lands and whose clear cold water gives satisfaction to and refrigerates the burning heart. It is not only pure itself but purifies every thing that is washed in it. It gives true wisdom and sagacity which remove rust from the heart and excite dislike for sins. But the muddy stagnant water of a dry stream, being itself dirty, cannot purify others or do any good to the world.

It is high time now for every one to be ready and search the water of assurance, for it shall be given to all earnest seekers. Filled with assurance you must flow like a mighty stream that carries off the rubbish of doubt in its current and leaves the heart pure and free from every sin. This is the water which shall blot out all imprints of in and thus prepare the heart, by restoring its natural purity, for receiving Divine impressions. Remember that the letters of sensuality can never be erased from the tablet of your heart, unless you wash them off with the water of assurance. Strive and the means shall be given to you ; seek and it shall be provided ; humble your hearts and you shall be able to understand these things, for hardness of heart bars the road to realities. Do you think that there is any other way for the impression upon your hearts of the greatness of the Living God, or for the revelation of His Glory, or the manifestation of His Power ? Do you consider it possible that your hearts shall be filled with the light of assurance and conceive true hatred towards sin by walking in a different path ? That cannot and shall not be, there is but one God, one path and one law.

THE BUBONIC PLAGUE.

Praise be to God and peace be with His chosen ones ! My beloved countrymen ! May God show His mercy to you here and hereafter. You know that the plague has got a footing in your country and pitched its tents in the very hearts of your cities. Its onslaughts have drawn tears from your eyes and rent your heart-strings. Many among you have had to mourn for the loss of some dear friend, parent, child, kinsman or neighbour who has fallen a victim to its virulent attacks. Know it for certain that in sending this affliction upon you the Wise and Gracious God has tried you and visited you in wrath and vengeance. The visitations of the Providence are due to four causes, and this is an unchangeable law which we witness in the workings of God as far back as the history of man can be traced.

Firstly, the judgment of God overtakes men when they do not walk in the paths of Divine pleasure, transgress the limits of purity and virtue, violate the laws of sanctity, lead their lives in vanity and self-conceitedness being bent solely upon the mean cares of this world without any solicitude for the next, unscrupulously indulge in wickedness and iniquity, transgress the commandments of God and trample them under their feet, commit enormities before His face, and offend Him by open revolt and shameless villainy.

Secondly, the just retribution of God is dealt out to people who are disobedient to rulers appointed over them by Divine expedience for their material and religious welfare and the guarding of their lives and properties, run riot and set authority at naught, shake off the yoke of obedience, do not assist them in lawful and proper measures, look upon them with distrust, frustrate their plans by opposition and antagonism, disobey and defy their orders like disloyal and faithless subjects, cut off the connections which God has established, and reject that which Almighty God has brought about by His consummate wisdom.

Thirdly, the wrath of God descends upon the people who reject the Divine messenger who is raised in the beginning of the century with clear and conclusive arguments in support of his claim, deny his signs on account of their own meanness and narrow-mindedness, injure

him, persecute him, abuse him, declare him an heretic, mischievously plan his death and falsely and unjustly drag him into law courts.

The fourth iniquity which moves the Almighty to send a general calamity upon a people is the total absence of sympathetic and merciful feelings from among them which leaves them like beasts preying upon each other and recognising no social distinctions.

It should be clearly borne in mind that these are the four causes which bring about devastating plagues, and we pray God that out of His infinite mercy and grace He may protect us and our friends from this devouring evil. But the wise and far-seeing only can understand them. Fear God, therefore, and do not approach the evils, which bring havoc and destruction, that you may be saved. I declared it ere now but you would not listen to my words, I pointed out the path of safety but you would not walk in it, and I showed you the way but you would not see. It has occurred to me therefore that I should once more exhort you so that I should not be blamed for neglecting the performance of the duties entrusted to me. Listen to my words, therefore, and do not turn your back upon me. Fear God and do not transgress His commandments, stand up for the sake of His name and do not sit idle. Obey and do not fly in the face of Divine authority. Remember God and be not inattentive. Hold fast by His cord (*i. e.*, covenant) all of you together and do not pull different ways. Purify your souls of every dross and uncleanness. Cleanse your hearts and let them not be polluted. Worship your Lord and do not set up with Him other gods. Do deeds of charity and be not niggardly. Soar into the higher regions and do not be bent upon earth. Show mercy to the poor and the weak that mercy may be shown to you from heaven. Obey your kings and the King of kings and do not sow the seed of dissention. Do not oppose your rulers in their orders and judgments, and bear obedience to them. Come swiftly at their call and be not slow. Do not break their laws and do not speak slightly of them. And when you are called upon to perform a service, do their bidding and try to the utmost of your powers, though you might have to face insurmountable difficulties. Neither make lame excuses like ignorant men, nor refuse to obey like base persons. Know that safety lies only in the observance of their commandments, and that non-compliance and insubordination are odious and reproachful.

We thank God that He has vouchsafed to us the benign rule of the British Government, and through it showered upon us His numerous blessings and favors. Its advent has brought to us an era of prosperity. Not the least of its manifold blessings are education and civilization which have drawn the people out of barbarism and transformed their bestial habits into the highest manly accomplishments. The peace it has brought to us is more than we could expect or even dream of. One can now travel alone in deserts and uninhabited places in the light of day or the darkness of night without any fear of dacoits and robbers. Horses, camels and caravans have been dispensed with on account of railways. Have good intentions, therefore, and do not entertain evil ideas against this rule. Walk upon earth gently and peacefully and not like seditious and riotous spirits. Know also that this rule has tied the hands of the tyrants who oppressed you, and it has awakened you from the heavy sleep into which you had fallen. It protects you in all conditions and all places, whether at home or abroad, and whether going upon a journey or coming back from it. It guards your honor and property and looks after you in your health and sickness. The peace it has given you has brought about your welfare and prosperity. It protects your persons and your habitations saves and you and your friends from every threatening evil. It has proved itself to be a stronghold and an asylum for you, and its obligations upon you are beyond all dispute. It is your safeguard against robbers and depredators and stands by you when your families and properties are in danger. Its protection has lengthened your lives and it has granted you a peace free from every harm. It has brought to you the highest degree of material prosperity and freedom. It has taken you under its shelter where you are beyond the reach of every oppressor. It behoves you therefore not to be reluctant or slow in your expressions of gratitude, for goodness is the reward of goodness, and whoever does not acknowledge benefits, is an ungrateful person. It is an amulet of safety for you and with such a protector you need no armed assistants. All praise is due to God Who has granted us an Emperor who exerts himself to his utmost for his subjects' welfare and tries his best to raise them from the depth of ignorance. He has given us back our religion after it had almost been swept off from the face of the earth, and He made the Empress and the Emperor of India its guardians. All this is a mercy from the most merciful and a gift

from the Giver of Good, and affliction overtakes the man who is not grateful to God when He causes His bounties to descend upon him.

There is no doubt, then, that your iniquities have called down the wrath of heaven upon you and it has come upon you in the form of plague. Hasten, therefore, your steps towards the obedience of God and shun every vice. If you respond to my call I have not the least doubt that the evil which afflicts you shall be turned into your welfare and the thorns which pierce your sides shall be turned into beds of roses. Will you therefore listen to my words or still turn a deaf ear to them? Know it for certain that there is no effectual remedy for the plague but righteousness, humility and prayers. You see how near your houses it has encamped to lay its devastating hands upon you, and how close has it come to make you taste of the bitter draught. How many of your children and parents have fallen a victim to its attacks before your eyes! Will you not still consider your own end like prudent and wise men? You are aware of the thousands it has launched into eternity, but still you do not look into the causes which have brought this ruin upon your heads. Remember that this calamity has overtaken you in consequence of your evil deeds and transgressions. Sit down and weep, for it is not the time to be merry. Purify your hearts before God and let the clouds that have darkened the face of your moon be dispelled, that God may take you out of this slough of despond and shower His blessings upon you. Wash yourselves thoroughly from your iniquities and give up vain bragging. Make up for your past faults by the exceeding cleanliness of your hearts. If you still persist in the evil course of life, mind that these are not the amusing words of a story-teller. Dark clouds envelop the whole country and dire distress has already made its entrance into your cities. Whoever does not take my words lightly but listens to them as serious advice, shall meet with certain success. Come to the *Judge*, therefore, and repent of your past deeds. Believe what I say to you to be a benefit for yourself; in it lies my happiness and yours. Whoever accepts this advice shall see better days. The Lord shall deliver him from all afflictions and save him out of all his troubles and mend his broken heart. I am certain and my judgment assures me that all these afflictions are due to the sinfulness and transgressions of men, and God has justly

sent them upon this generation, as He sent upon those of the past times. Walk in the paths of Divine pleasure and depart from all manner of evil and wickedness, and then shall you be saved from an ignominious death. I fear lest the plague should enter every city and every inhabited corner of the country and swallow up every soul, consume every pasture and dry every spring of water. Do deeds of righteousness and charity and give alms to the poor, and you shall surely be saved from destruction. Throw away the garments of pride and luxury and arise from the drowsiness of sleepers. Say your prayers in company with those who stand and bow in reverence to God. Seek deliverance from the affliction with perseverance, prayer and charity and God will forgive your iniquities and deliver you from every affliction. Then being freed from every error you shall see the mercy of God. I have spoken to you as the inspired ones of God did speak and ere long you shall know the truth of my words.

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RELIGIOUS CONTROVERSIES

AND

OUR POSITION IN THEM.

One feels sorry indeed when one's honest service to the cause of humanity is misconstrued into a wrong to a certain section of society. When we issued the prospectus of our Magazine, we considered nothing so improbable as that the pamphlet shall be considered an attack upon any one religion in particular; but the contrary assertion has actually been made in some quarters. Such, we think, is also the drift of certain remarks made by "The Civil and Military Gazette" of Lahore, in its issue of 31st December, in a review upon our prospectus which it declares to be "a new kind of *Jehad* upon Gaiours," intending probably to express in these words that our language is harsh and offensive. A perusal of those pages, which we for this purpose reproduced in the first number of the Magazine, shall be sufficient, we hope, to demonstrate the groundlessness of the charge. In starting this Magazine it has been one of our chief objects that the vulgar style in which religious controversies are still conducted and which is barren of fruits but productive of harm to society, should be transformed into a milder and more polite method in which reason and arguments should supply the place of idle tales, groundless assertions and abusive words. One can easily understand what should have been the safest course for us to adopt with such a noble object in view, and that in departing from that course we would have done harm to our own cause.

The truth is that the person who is charged with the heavy responsibilities of a reformer, cannot escape the carping of adverse critics. The way is beset with so many difficulties that not even the prophets of God have been spared. Christian Missionaries are very fond of boasting of the extreme mildness taught by Jesus, so much so that the Bishop of Calcutta, in his firm conviction of the high tone of morality contained in Gospel teachings, was led to propose the introduction of the Bible as a compulsory subject into all schools and colleges, in order to raise the morality of non-

Christian India to a higher level than their own religions could breathe into them, but the Jews who experienced the mildness of those teachings by coming into contact with the teacher himself, and the people who do so now by being brought under the influence of the preachers of the Gospel, think otherwise.

The Jews, for instance, say that a man cannot be a teacher of morals who pretends to teach meekness and humility to others but does not himself act upon those principles. Jesus no doubt taught his disciples to love their enemies, but his own example in this respect was quite worthless and misleading. He taught one thing and did another,—a fact which, they assert, throws discredit upon the sincerity of his desire to bring about a true reformation. Whenever their elders came into contact with him, he addressed them in harsh and abusive words. The high and respectable leaders of the Israelites were insulted and abused, and their venerable priests and Pharisees were addressed by him as adulterous and wicked people. He told others not to call any one a fool, but when the time came to act upon this injunction, he took a different course and did not hesitate to call the elders of the Jews as swine and generation of vipers. It is clear from these instances that the Jews are not quite empty-handed in finding faults with Jesus, but have enough of material to make use of for this purpose. This we are obliged to confess, notwithstanding that we, as his admirers, know that Jesus must have made use of such harsh words on the proper occasion and not merely to injure the feelings of his opponents. It is not easy, however, to make an hostile critic take them in that light and assure him that the abusive tone is justified on account of the use of the words on the proper occasion. An unprejudiced mind will no doubt sympathise with the Jews, and even an admirer of Jesus cannot overlook the difficulties which kept them back from the acceptance of his mission. They were hardly able to reconcile his deeds with his words. His teachings were not supported by his own practice. On the one hand, he enjoined his followers to turn the left cheek on receiving a slap on the right, however serious the blow might be, and to show mildness and forbearance on every occasion; and, on the other, he adopted a course quite the contrary of what he taught. The Jews addressed him as master, but he paid back their politeness in the harshest words. One who is ignorant of the real circumstances can

with plausibility that the teachings and example of Jesus lead different ways.

This example well illustrates how a reformer is sometimes obliged to make use of words which on a surface look might appear as harsh and abusive. We are, however, sure that the prospectus we issued did not contain any such word as might appear harsh to an unbiassed critic. But as our opinion in matters of religion is different from that of the Christian Missionaries, we cannot accept the principles of their religion, nor can we declare them to be upon the right path, nor hide our opinion only because it differs from theirs. With this difference we cannot understand if we have overstepped the limits of politeness and decorum which persons with opposite views can observe towards one another. We hope "The Civil and Military Gazette" will point out the offensive words which led it to call our writing "a new kind of *Jehad*," in which the pen had taken the place of the sword, so that the public might be able to judge of the truth of its remarks. But if our words are within the limits which can be allowed for a difference of opinion, we hope the paper will, in justice to us, take back its remarks regarding the undue harshness of our language, for if they remain uncontradicted they will mislead the Government and the public.

Everyone is aware that religious opinions, being imprinted upon the brain from an early age, are usually so firm that the slightest opposition to them is strongly felt. Any statement involving a refutation of the opinions of a party is likely to injure his feelings, and that shall be the case so long as human nature is not altered. Nay, the mere mention of hostile opinions is often enough to rouse revolt. No one can be pleased with the religious opinions of another man until he actually subscribes to them. Ill-feeling between holders of opposite religious views is therefore, to a large extent, a necessary consequence of this difference. One of the greatest benefits of the British Government is the religious liberty which it has conferred upon us. It takes no objection to an honest declaration of opinion in religious matters. Just as the Christian Missionaries are at liberty to declare openly their hostile views regarding other religions, Government has placed the adherents of other religions on an equal footing by giving them the right of publishing their views upon the Christian faith.

Another remark of the Lahore daily in its review upon our Prospectus requires to be explained. "This counterblast to Christian Missionary effort, we understand," says the paper, "comes really from the modern *Soi-distant* prophet of Islam.' We leave it for the editor to consider if these are gentler words than ours. We respect Jesus Christ and revere his name not only as other Muslims do, on account of his being a prophet of God, but our love and reverence for him are greater than theirs, on account of the resemblance which our Imam, the promised Messiah, bears to him. We no doubt admit that the Magazine has been started in accordance with the wishes and in furtherance of the cause of the promised Messiah, and it is under his guidance that we shall be able to present, in these pages, religion as a science, for he is averse to every kind of religious warfare, whether openly conducted in the form of Jihad or Crusades with steel weapons, or disguised in the form of petty religious controversies in which all limits of decency and politeness are broken, and sacred religious leaders abused as deceivers and imposters. We intend in this Magazine to treat questions of religion in the scientific method of research, not as idle tales of things done in the past as to the truth of which no reliable testimony can be brought forward. Since the beginning of his mission, the promised Messiah has always had this object at heart and publicly expressed his desire upon more than one occasion. On the last occasion, he submitted a memorial to the Government of India, accompanied with about 15,000 signatures, praying for the enactment of a law which should check religious controversies temporarily at least for a period of ten years, and allow the discussion of religious questions only to the extent of stating the merits of one's own religion without abusing those of others. The Government, however, could not see its way to the acceptance of that memorial. The challenge to the Bishop of Lahore, to which the "Civil and Military Gazette" has also alluded, was proposed to be conducted on the same lines, but his Lordship refused to accept the challenge upon grounds whose futility we shall show elsewhere.

The Magazine has now been started, and in it every question shall be discussed upon principles of reason and research, so that availing ourselves of the invaluable boon of religious liberty which Government has conferred upon us, we might be able to serve the cause of truth so far as we can. Now that the religious

of the world have entered the lists for a competition and are contending with one another for supremacy, a new religion has sprung up which, standing apart from all, desires to reform all. This is the religion known by the name of the Ahmadiyyah religion whose leader and guide is Mirza Ghulam Ahmad, chief of Qadian, who being inspired by God and with the evidence of heavenly signs in his support, claims to be the Promised Messiah. To identify this propaganda with the existing Muslim sects is a mistake, and it is not improbable that some Government officials who are not fully aware of the principles of this movement, might be labouring under a similar misconception. We, therefore, wish to say expressly that we hold aloof from the existing Muslim sects. Many articles of their belief which are based upon puerile narratives or incorrect theories, are rejected *in toto* by the Ahmadiyyah sect. Such beliefs are against the will of God and against reason. For instance, there is the idea of *Jehad* which, however concealed, lurks in many minds and has, to the great misfortune of the Muslims, such a strong hold over them that they cannot bid a last welfare to it. Almost every sect of the Muslims still expects the advent of a bloody Mahdi who shall wage religious wars against all non-Muslims and fill the earth with blood. This expectation has blinded their reasons so that they cannot understand that religious truths instead of being established by bloodshed, are thrown into further darkness and doubt.

In direct opposition to this dangerous doctrine, the peaceful teachings of the promised Messiah are that *Jehad* is strictly prohibited and that the person who takes up the sword for the propagation of religion is a sinner before God. He proves it from the holy Quran and from authentic reports that the promised Messiah who shall come in the latter days of the world (and who has already made his appearance), shall not wage wars. It shall, on the other hand, be a sign by which he shall be recognised that he shall declare the illegality of *Jehad*, and bring people to the path of righteousness by heavenly signs and clear arguments. It is therefore a necessary condition of *Bai'at* that the disciple shall hate such ideas and look upon them as sinful. This difference should not be looked upon as insignificant, for it has not only led to hatred and malice against the new sect but brought denunciations

and *fatwas* of heresy upon the head of the founder. The appearance of a Messiah who denounces the shedding of a drop of blood for the sake of religion, has blasted all their hopes of *Jehad* and plunder and hence the bitterness of feeling towards the claimant.

Every now and then we see a Mahdi arising with the sword followed by thousands of Muhammdans who never demand a single sign but are ready to accept every claim upon a call to arms. The case of the founder of the Ahmadiyyah sect presents a fine contrast to this. Notwithstanding that he has shown more than 150 signs in support of his claim, he is rejected by the Maulvis and pronounced as an heretic. The reason of this difference is nothing but the rejection of their theory of a bloody Mahdi and the ideas of *Jehad*. The Government may not be aware of this but, sooner or later, every truth must be revealed, and we therefore respectfully request the authorities to set themselves at rest, as to the true principles inculcated by this sect, by all possible means and to pry into its internal conditions. Some men have even gone so far as to attack our honesty in this matter and accuse us of flattery. To this we can give no reply but that their case is that of the blind man who, in spite of his feeling the heat of the sun and the testimony of an overwhelming majority, may yet deny the existence of that glorious orb of light. Since the Promised Messiah began his career as an author,—a period extending over almost a quarter of the last century—he has incessantly preached against *Jehad*, and this he has done with no ambitious motives but simply as a duty to Government and to the community. Such views he has not only published in India but circulated vastly in other Muslim countries, such as Afghanistan, Persia, Syria, Arabia, Egypt and Turkey through his Arabic and Persian writings, a fact which supplies an irrefutable testimony to the honesty of his motives. His praises of the Government are, moreover, not mere assertions but supported by weighty arguments which establish its obligations and benefits beyond all doubt over the people whom it delivered from a fiery furnace. Is it possible that the person who has spent such a long portion of his life, bringing him close upon old age, in the performance of a service to which he was not actuated by any motives of gain, has all along been a hypocrite? Or can one imagine that the man who has to teach thousands of his followers, speaks a lie before every

one of them? Or can he, consistently with his position as a spiritual guide, induce them to tell lies and deceive people? Could a single man under these circumstances acknowledge him as a spiritual leader? As a subject of conversation the doctrine of *Jehad* is repeatedly discussed in his company. The assumption of concealment in respect of such a beaten subject is monstrous. On numerous occasions we have heard him say that as he bears a complete resemblance to Jesus Christ so much so that his advent is, on account of this close union, looked upon as the coming of Jesus, just as the appearance of John was looked upon as the advent of Elias, it was therefore necessary that he should, like Jesus Christ, have appeared in humble garments unattended by any regal pomp. But, fortunately for us, he has opened the way to clear and cogent arguments for truth, and his earnest advice, repeatedly given to his disciples, is that they should look upon the British Government as a blessing from God, for no Muslim Government could ever have allowed us the freedom of expressing our religious opinion which we enjoy under the English rule.

If circumstances do not allow us to fully avail ourselves of our good intentions towards this Government, we are at least certain that the Government has not conferred special rights of religious freedom upon people who, day and night, tread Islam under their feet with their pens and tongues, but that its equity and justice extend their benefits equally to all. The wise policy of the Government which has under it people of different religious persuasions, is based on deep political considerations, and it therefore allows no special favour to the Christian Missionaries, but open-handedly and ungrudgingly gives the same rights to its non-Christian subjects for expressing their opinions against the Christian religion as it gives to the Christian Missionaries in respect of other religions. We as a sect do not acknowledge any temporal ruler other than the British Government, as *Khalifa* of the Muslims, as many Muhammadans do, and therefore it is from this Government alone that we expect the protection of our liberty both in religious and temporal matters. We are willing, heart and soul, to sacrifice our lives in the cause of the Government, but to humour the Christian Missionaries is out of our power. It is with a heart full of sympathy that we say that a searching inquiry and complete investigation keeps us back from the state-religion, but we know that the Government loves truth and observes the principle of

neutrality in religion, and therefore the man who loves and spreads truth, does not act against its intentions or violate its laws. The ultimate consequences of truth are always beneficial to society, and love of justice is a valuable gem. But the man who rejects that which is demonstrated to be true, deals a death-blow to the cause of truth. One thing is no doubt necessary, *viz.*, that in case where opposite opinions are to be refuted, it should be done in fair words and good manneredly. In raising objections one should observe the limits of moderation, and in arguing questions one must show civility and politeness. It is on these principles that we intend to conduct the Magazine.

It should be clearly understood that difference in religious opinions in no way interferes with sincere loyalty to Government. It is on the other hand a blessing from God, for which the Government should render thanks to Him, that He made it so prosperous and flourishing as to have under its shelter numerous sects differing in principles of religion from one another. The Government resembles a huge tree on which birds of every color and climate take their rest. Those who allege the partiality of the Government for the Christian Missionaries are in error, for the Government neither leans towards one sect nor hampers the progress of another. Our wise Government is far from committing the political error of bestowing unequal favours upon different sects, or expressing its displeasure upon anyone of them in particular, in religious matters, in a country where the subjects do not profess the same religion as the ruling authorities.

It is true that we described Jesus only as a man, as he was taken to be in the age in which he lived, and we further alluded to his death—facts which have exasperated the missionary gentlemen as contradicting their cherished beliefs. But we cannot avoid that, when the holy Quran is full of verses decrying the monstrosity of Christian belief in taking Jesus for God and stating in plain words that he was a man who died like other men. His deification, the holy Book clearly says, is a human error, of which there have been numerous instances among all ancient people before the time of Jesus. There are thus two opposite views, the Muslims holding one view as correct, and the Christians the other. With this difference the Government does not

interfere, for upon not a few questions, religious as well as others, there exist so many differences of opinion in the world. It may itself hold some one view, but then it cannot hold persons guilty who in good faith hold the opposite. If the missionary gentlemen have seen the deity of Jesus, or if they have got any proof of it in hand, they should come forward with it instead of showing excitement on the expression of the contrary view. If it is a truth which they can demonstrate, no reasonable person would reject it. But they have no reason to be offended if another man offers reasons for his own assertions, however blasphemous they may appear to them on the first sight. The acceptance of truths which are conclusively proved to be so, sharpens the intellect and adds to the wisdom of man. It is impossible for a jaundiced eye to look clearly into matters, but in justice the opponents of Christianity have as much right to adduce arguments against the deity of Jesus as the missionaries have to bring forth reasons, if there are any, in support of it. If they can make out a case they should not fear any opposition which is offered to it, but if the opposite view is the correct one, their excitement is in vain.

Advancement in spiritual truths depends upon three things:

- (1) There should be a natural inclination in the people towards truth and honesty.
- (2) The people should be fond of deep research and close investigation.
- (3) The Government under which they live should encourage literary taste and act upon principles of justice.

We think that by God's grace and mercy all these conditions are fulfilled in our country. There is many a heart that loves truth sincerely and is willing to undergo the severest trials for its sake. There are others whose brains are naturally adapted for research. They are not only ready to accept every spiritual truth, but are enabled by the light of research within them to draw pure truth from the darkness of difference. And lastly, the British Government whose benevolent rule has been vouchsafed to us by Almighty God, is a liberal

and high-minded government that loves the spread of truth and knowledge. Its high officials are characterized by a spirit of impartiality and deal out even-handed justice to its subjects without distinction of creed or color. It is by the blessing of this equal treatment that mysteries are being unriddled and hidden truths coming to light. They are not led away from the principles of justice and equity by any bias for religion in dealing with the Christian Missionaries. They have practically shown themselves to be patrons of learning, lovers of justice, and searchers after truth. These statements are not destitute of proof, but we can establish their truth by facts.

Their love for justice and freedom from all religious prejudice is evinced in a case in which the promised Messiah, the leader and founder of the Ahmadiyyah religion, Mirza Ghulam Ahmad, Chief of Qadian, was personally involved. The case is interesting both from its facts and the parties to it. Long before the institution of the prosecution, the promised Messiah informed such of his followers as were then present at Qadian—a large number of them being always there as permanent or temporary residents—that God had revealed to him that he was going to be involved in a serious case in which he shall be dragged into the Court of law, but that ultimately his innocence shall be established and he shall be acquitted. The whole body were anxiously waiting as to what guilt could be laid to his charge when a few weeks after he received a summons to present himself in the Court of the District Magistrate of Gurdaspur. A respectable Christian Missionary gentleman of Amritsar, Dr. Henry Martyn Clarke, had prosecuted him for abetment of his own murder. One Abdul Hamid, who had twice or thrice become a renegade to Christianity, and as often reverted to Islam, went to the missionary gentleman above-named and duped him into the belief that he was a Hindoo by birth and was desirous of receiving baptism. Mischievously instigated by some paid preachers of the Gospel of Jesus, who worked under Dr. Clarke, he declared that the Mirza of Qadian had sent him to murder the said doctor. These native evangelists then appeared in the court as witnesses for the prosecution to give further proof of their love for enemies, and left no stone unturned to get the Mirza implicated. The prosecution had apparently made out a case, for there was the statement of Abdul Hamid and the evidence

of so many respectable preachers of the Gospel of truth. Had the Magistrate been a little less sagacious and just, or had he made a little less close inquiry into the circumstances of the case or shown the smallest favor to the respectable missionary prosecutor, the ends of justice would have been departed from. But he saw with a keen sight that the case was got up, and after a complete investigation got the truth in hand. Captain W. Douglas, now Deputy Commissioner of Delhi, showed praiseworthy impartiality in the case and gave a practical proof of the 'fair field and no favor' policy of the British Government. This was indeed a trying occasion for showing impartiality, for the prosecutor was not only a co-religionist of the Magistrate, but a respectable preacher of the Gospel, whose position and vocation gave weight to his statements. The evidence also was largely made up of the statements of Christian Missionaries, and the whole body were desirous of bringing their opponent under the clutches of the law. The accused was on religious grounds the greatest opponent missionaries had ever had to encounter. The case in which he was implicated was of a serious nature, being a murder case ; and a finding against him would have brought ruin upon his head. But not a single one of these considerations had the smallest weight with the noble-minded Magistrate. With clear insight he saw that the accused being a prominent opponent of Christianity, the case was one of religious hatred carried to excess.

These are the peculiar features of the British rule which attract the hearts of its subjects and make them so devotedly attached to it. The broadness of heart displayed by the Magistrate in the above case deserves to be written in letters of gold, for he not only declared the innocence of an opponent of Christian religion, but, without any fear of censure, hesitated not to cast a slur upon the missionary gentleman and his followers by declaring that they had brought a false case against their religious opponent. This justice and impartiality is one of the chief causes of the prosperity of the Government. We are also glad to note that the present head of the Government of India has on many occasions shown the same spirit of impartiality, and his model serves as a guide for all Government officials. Such instances have strengthened the mutual relations of sympathy and devotion between the rulers and the ruled. To get irritated or bear a malice on matters of difference in religious opinions, is

far from a broad-minded and prosperous government to which Providence has entrusted the care of millions of human beings of every creed and colour, and to which the Heavenly government has granted power as its vicegerent upon earth. The same law holds good in the workings of the Divine government which extends the benefit of its mercy to all alike, whatever their religious persuasions, though only one of the so many opposing religions is true and the others are all false. Heaven does not send down stones upon any religion as a mark of its displeasure, nor does it punish anyone for his erroneous doctrines, but the sun, the moon, the elements and every thing that God's hand has made, are engaged in the common service of all men, and every body reaps his share of advantage from them. If God ever sent down His punishment upon those who own a false religion, it was not simply the falsity of their religion that brought down the wrath of heaven upon them but the excess of their iniquities and an open revolt against His commandments. The Divine Law is not for sending punishment in this world upon people who follow other than the true religion, or for depriving them of the blessings which God's general mercy has vouchsafed to all. In the same manner, religious discrepancies do not weigh with just rulers as reasons for ill-will against any particular sect. They deem themselves as trustees charged with the care of the creatures of God who live under them. Inseparability and irritation on being confronted with opposing religious views, betray a narrow mind and illiberal views.

Religious difference does in no way affect the rights of man and his claim upon our civility and morals does not suffer on account of variance in religious opinions. Let us look into the causes which provoke a man to anger upon a refutation of his opinions. If the reason of his indignation is the rejection of the eternal salvation which he offers for the welfare of others, he should be moved to compassion for them and not to anger, because they do not accept the salvation which has been prepared for them. But if he is indignant because of the rejection of the dogmas which he professes, he is guilty of an iniquity hardly surpassed in its unreasonableness ; for he has then no sympathy with the poor creature but wishes to coerce him to the course which he himself follows. That a mere difference of opinion in religious matters should not be considered as a cause of

hatred and ill-will, is a principle of first importance and it is one which is conducive to the peace and welfare of society. Provocation on such differences which form part and parcel of the human nature, is a degradation for the noblest of God's creatures. The man, whom a refutation of his views lashes into fury, is really a mad man and dangerous to the peace of society. For instance, if a man denies the mission of our holy prophet, may God pour His choicest blessings upon him, and he is in doubt as to the nature of his revelations, it behoves us as sympathetic and merciful human beings to explain it to him with politeness and try to clear his doubts in gentle words. We should convince him that we treat him as a friend and not as an enemy, and that with true love and sympathy we are ready to clear his mind of all reasonable doubts. But if we take a different course and consider the honest doubts of another man as an insult to our religion, as most of the Maulvis do, our ire shall only do harm to our own cause. Unable to assist one who deserves our assistance for not being able to comprehend the principles of our religion, our narrow-mindedness shall make upon him a further impression of our low standard of morality. One who rejects a belief for which sufficient grounds are not stated to him, has the right to do so, and incivility towards him is really to put a restraint upon his religious liberty. Such a course of conduct is equally rejected by reason, justice and human sympathy.

Men whose minds are swayed by religious prejudice, are utterly devoid of true morals and kind feelings. A Muslim does not deserve to be so called if he does not extend his good manners and sympathy to all alike but confines them within the pale of his own narrow views. Similarly, we must condemn the conduct of the Christian Missionaries who, taken away by religious prejudice, lose their temper, and not only bid farewell to the teachings of the Gospels and the text of "Love your enemies," but insist that the Government also should adopt their wrong policy. We notice indeed a remarkable contrast between the conduct of the Christian Missionaries and that of the British officials. The Gospel humility, gentleness and impartiality which one should have naturally expected in the preachers of the Gospels, is witnessed in the Government dignitaries. In the instance already cited, one reverend gentleman assisted by the minor evangelists prosecuted, with all

earnestness, our holy Imam and guide for an attempt of murder. But the District Magistrate, who tried the case, got to the reality and clearly saw that the evidence for the prosecution was wanting in substantiality. Here one is naturally led to inquire why a missionary gentleman did an act by which he would have involved an innocent and guiltless person in a murderous deed, and used every effort to bring a holy man into discredit, and Captain Douglas, who was also a European but with this difference that he was not an exponent or preacher of the Gospel like Dr. Clarke, at once saw with an eagle-glance the reality and rejected the whole mass of doubtful, chiefly false, evidence brought for the prosecution. Out of the darkness, the truth flashed upon him like a flash of lightning bursting from amidst the dark clouds and lightening the sky and the earth.

If the keen sight and pure conscience which enabled Captain Douglas to judge truth from falsehood in an instant, were the result of Gospel-teaching, how was the effect of those teachings nullified in the case of the missionary gentlemen who day and night studied and preached the Gospel. We can hardly imagine Captain Douglas being able to spare, from his already over-tasked time, some hours daily to read the Gospels or to preach them to the heathen. How did he then acquire that perspicacity and enlargement of mind which did not fall to the lot of an evangelist? What was the source from which he got that integrity which alone enabled him to remain unflinching in the course of justice in a case in which a little less scrupulousness or a little more spirit of favoritism, could have led to injustice without fear of censure or blame. He remained neutral all along and delivered his judgment in the same spirit, though it was given against the wishes of a body of missionaries. Captain Douglas did not, we suppose, acquire this love of justice and untiring zeal to find out the truth through the Gospel-preaching gentlemen, but inherited these two noble traits of character from his parents and they were his personal excellences. Otherwise, we are unable to account for the total want of such qualities in the missionaries themselves who ought to have been the fountain-source of all that is noble and exalted. But the facts which show that Captain Douglas possessed these high qualities, prove that the missionary gentlemen concerned were totally devoid of them.

It is not uncharitable to conclude from the facts of this case that most of the English officials who come here as administrators, do not owe the nobility of their character to the reverend gentlemen at home, and their love for justice and fairness is not acquired through religious training but forms part and parcel of their nature. If it can be specially attributed to any one cause, it is due to the good-will of the sovereign. It is natural that when the ruler displays a spirit of impartiality and justice, those who carry out his commandments are imbued with the same spirit. As the Queen possessed these characteristics in an excellent degree and showed an admirable neutrality in religious matters in her dealings with her subjects, her course of justice never being darkened by religious prejudice, therefore her subordinates too guided themselves in all their actions by the same rule of conduct. The Queen, though she is no more among us, has left her model of absolute freedom from religious prejudice behind her, which every officer of Government and every editor of a newspaper must try to emulate. There is not a single instance in which the Queen allowed religious prejudice to interfere in her politics. She was so kind to her subjects that a Muhammadan, under her peaceful and just rule, thought as if he was living under the protection of a just Muhammadan monarch, and a Hindoo considered that an *avatar* had been sent to rule over him. The subjects did not feel that they were under a foreign rule, so close were the relations between the rulers and the ruled. Her conquest over hearts was as great and wide as her conquest over countries, and if the one was effected by force of arms, the other was brought about by her winning manners and her kind treatment.

The vast popularity she enjoyed cannot be described in words. The Muhammadans felt bound to her by an inexpressible tie when they saw her kindness towards them and witnessed the royal favors bestowed upon one of their co-religionists whom she had condescended to choose as her Munshi. These expressions of her kind feelings towards the Muslim community produced a trust and a sympathy in the hearts of the subjects and the Government officials respectively, and made the former conscious of the anxiety with which the Queen looked to their welfare. The royal favours, which the Queen bestowed upon her Muhammadan Munshi, could not have been quite in accordance with the wishes of the Missionaries. The annals of her reign

abound in similar acts of liberality which display a broadness of mind quite inconsistent with the narrow sympathies of prelates and evangelists. In short, the love of justice and equity which we witness in so many officials of the British Government, is due to the influence of their sovereign.

It was not her love of justice alone for which the late Queen was so remarkable and popular, but she was also characterized by a clemency of nature, being ever ready to forgive the faults of those under her shelter. In 1857* a large majority of disloyal and faithless Indians mutinied against her Government and brutally butchered thousands of innocent Europeans with their wives and children and committed the most horrible atrocities. The people of this country shall ever feel ashamed at this blot in their escutcheon. The horrible nature of that crime called for an exceptionally severe punishment, and thousands of the faithless mischief-makers especially the religious leaders who excited the mobs to inhuman deeds, deserved to be punished with death. But when the proposal of inflicting such a punishment upon the delinquents was brought before Her Majesty, she did not consent to it. When told that the delinquents being rebels deserved to be severely handled, the Queen replied that such punishment was not, at any rate, consistent with the gentleness of her sex. Such was her kindness towards her Hindoo and Muhammadan subjects, that she could easily forgive them when strict justice or political considerations would have necessitated another course. The Queen, though she professed the Christian religion, was free from every religious prejudice and bigotry. Her prosperity and greatness were in a large measure due to her vast sympathies which went without any considerations of religion. But this liberality and broad-mindedness she did not acquire through priests and preachers. Her noble descent, her own pure nature and sympathetic soul had placed her upon this eminence. It cannot be denied that the people who can be, most of all, expected to have benefitted from the gospel teachings, are the gentlemen who preach it day and night, and who are ever anxious to introduce its high moral teachings as a compulsory subject in Govern-

* This event tried the loyalty of the Indian Chiefs. Mirza Ghulam Murtaza, the father of our Imam, the Promised Messiah, Chief of Qadian, rendered faithful service to the Government at this critical moment by assisting it with 50 horses and 50 sowars, which he supplied at his own cost—a step which considering the scanty income of his reduced estate, he could have only taken by selling a large part of it.

ment schools and colleges. But if we may be allowed to compare their manners with those displayed by the sovereign and his officers, we shall find a remarkable difference. The superiority of the latter over the former leads us to the only conclusion that the source from which excellent morals and sympathetic views practically flow, is not and cannot be the New Testament. This statement is based upon facts. We see that the missionaries who are nearest to the source, are totally devoid of the excellent liberal-mindedness displayed by men whom the welfare of their kind and their worldly affairs keep farther off from the source.

Human nature where it has been endowed with so many faculties, possesses two noble characteristics. Firstly, a moral greatness above all religious prejudice and narrowness of views. Secondly, a high degree of sagacity, an acuteness of intellect and an enlargement of mind which should rarely, if at all, mislead one in politics and the welfare of the people at large. Now, if to attain to a perfection in these noble qualities the Gospel is the only way, we can only conclude that the Christian Missionaries must possess them in the highest degree. But when we come to facts, we are utterly disappointed in our conclusion. If we could suppose the reins of government placed in the hands of the highest church dignitary in this land, we could not expect from him the broad-mindedness, the far-sightedness and the neutrality which we witness in the present head of the Government of India. The sympathetic views of the missionaries are very narrow, and their moral and intellectual progress is impeded by religious prejudice and short-sightedness. In their simplicity they think that the time has come when the belief of Jesus' divinity shall be welcomed by the majority of mankind. They are not yet aware that the intellects of men have been sharpened and their understandings refined to such an extent that the monstrous doctrine of the deity of man is the last thing which can meet their acceptance. Europe was plunged in ignorance and darkness when this dogma was introduced there but now the case is otherwise. Had the circumstances been a little less favorable to the growth of this doctrine, and had Europe reached the high stage of progress a few centuries earlier, there is no doubt that it could not have suffered the introduction of this error.

In short, it is an established fact that the Christian Missionaries do not exhibit the vast sympathies and liberal views which are important factors in strengthening the hold of Government upon its subjects, and which so eminently characterize the Government officials. But what a surprise when we further learn that the doctrine of the deity of Jesus upon which so much stress is laid by the preachers of the Gospel, lacks the support of all reasonable evidence. It is from habit only that this belief now appears so dear to them. In fact, ideas to which the mind habitually recurs and which are at last associated with national unity and national institutions, are so deeply rooted in the heart and so strongly imprinted upon the brain that their eradication is a task attended with the most serious difficulties. The existence of God being under a veil, those alone fear him who walk upon the earth in justice and righteousness. It is they who find their peace, their paradise and their bliss in truth alone. All others are involved in religious prejudices and worship not their God, but their customs, their habits and their national institutions. Christians as well as Muhammadans are equally under this blame. So long as man leads a formally religious life and is not animated with the spirit which is breathed by God, his righteousness is merely a word of the mouth, be he an Evangelist, a Maulvi or a Pundit. Until a soul of purity is breathed into him, he cannot be free from prejudice. It is easier for putrid matter to be divested of its foul odour than for such a man to be invested with high morals. But the man who is freed from conventionalities and traditional beliefs, and walks upon the scientific line of research, is not influenced by prejudice. He keeps away from narrow views, and his sympathy widens its circle.

The distinction should be clearly kept in mind. In every religion the ranks of the clerical and the preaching professions are usually filled up from men of a poorer type. It is not narrow-mindedness alone which characterizes this class but generally a dullness and a weakness in the upper story. They deem themselves above the laity but are really its slaves. They have not the opportunity to transform themselves; they are never persecuted and abused so that their real worth—a thing quite different from the false dignity which they assume from being raised on a platform—may be brought to light. They pass their whole lives in blindly following their traditional beliefs and formal practices without turning a hair's breadth from them. Their

sole considerations are the maintenance of their income and the preservation of their supposed dignity with the masses, and they worship the idol of national prejudice. All their moves are determined by that idol, and they pass away from the stage of existence without ever getting a single opportunity to oppose the masses on religious views. Their conscience often accuses them that the creed which they profess and preach, does not stand fair and open criticism but other, and probably weightier, considerations do not allow them to argue the other side of the question. They cannot submit their teachings to close and searching inquiries which other men do in their most trifling worldly affairs. The sincere spiritual motive of a zeal for truth does not operate with them to any considerable extent.

Take, on the other hand, the case of a man who proceeds with religious questions upon the scientific method of reasoning. He does not stick to doctrinal beliefs to please the masses but starts with true zeal to enquire after truth. He is not satisfied until he has established a fact with clear and convincing arguments. He is not, moreover narrow-minded and ill-tempered, for his sympathetic nature is not satisfied until he has enlightened others with the light of knowledge that has been revealed to him. He is naturally endowed with a philanthropic spirit, and his universal benevolence is like the loving-kindness of a father towards his children. He neither himself finds any satisfaction in unwarranted statements and unreasonable assertions, nor does he like that others should adopt such a course. He loves convincing arguments and when his own are put to the test of reasonable criticism or opposed on legitimate grounds, he listens with patience.

The age in which we live is essentially an age of reason, and as such its first requisite is that religious disputations should be conducted upon intellectual lines. The assertions and idle tales from which most religions have largely drawn their nourishment hitherto, have not benefitted mankind in the least, nor thrown light upon any pure truth. The greatest harm has proceeded to the world from this quarter. They have impaired morality, narrowed sympathetic views and dealt a serious blow to spiritual advancement. It cannot be, therefore, that now when science reigns supreme in the material world, religion should have been left behind in the matter, and religious disputations should not have been placed upon a scientific footing.

Almighty God has brought this about by sending the Promised Messiah as His messenger upon earth to bring about this transformation. He has been appointed to throw the light of true scientific research upon the realities over which the religious world is holding controversies. All reasonable minds have felt the need that when the material world has made a marvellous progress and donned the bright clothes of science, religious truths must also assume some better aspect. Out of so many contending religions the one that can claim for itself truth and beauty far above others, must now come forward with the crown of transcendent reason upon its head, and with an intellectual force that can appeal to all reasonable men.

It should be clearly borne in mind that if the religious contest is destined to come to a determination some day, that must be the day when all questions are judged upon a scientific basis. The religion that can establish its superiority by a systematic appeal to reason, shall win the hard contest. But those days should not be considered far. In fact they have already come, and the intellects of men are now sufficiently refined to discard error for truth and to prefer a scientific research to the foolish stories that pleased the bygone ages. Men who show an acumen in the discharge of their worldly affairs, have come so far nearer the realization of spiritual truths, and are expected to show an equal, if not a greater, grasp of intellect in the apprehension of religious matters. The growing refinement of the calibre of men is therefore a sign that they shall soon be able to grasp the truth in religion. In short, the dawn of a new age has appeared, in which every thing that is of some importance to man, is treated on a scientific basis, and the intellectual capacities of men are fast improving. It appears as if it had been destined from the very beginning that all childish theories and fallacious statements be exploded in this age of reason and the reality be unveiled by means of demonstrable facts. The new age has brought a new test for the discrimination of truth from error and for judging the validity of that which claims to be a remedy for the existing evils. Morally, the society is rotten to its very core. If we were to picture the moral conduct of men, we should represent it as a sick man whose every limb languishes under some disease and suffers from some ailment. Religiously, the beliefs are in a corrupt and rotten state ;

morally, the whole atmosphere seems to be vitiated; socially, the mutual relations are in a shockingly deplorable condition.

The question naturally arises where is the remedy to be sought for these all-absorbing evils. Religion alone could afford it but not religion as it exists; it must be treated upon a surer and a more systematic method. The true knowledge of God should first be established by clear and convincing arguments and all erroneous views should be exposed. When this important question is set at rest, then the moral and social relations of men should be treated upon the same experimental basis. After the requisite issues are formed and a complete investigation has finally sifted truth from error, we shall be able to arrive at certain conclusions upon all religious, moral and social questions. The weakness which now attaches to all matters in connection with these questions on account of the incertitude which prevails in them, shall thus be removed. Every remedy that mortal efforts could propose, has been tried and proved insufficient for assuaging the flood of passion. The world stands in need of a guide who should point out the true remedy for the evil, and show the way by walking in which the trammels of passion and low desires should be cut asunder. A regeneration of the world can only be effected by bringing about a true knowledge of God, a high tone of morality, and an uprightness and integrity in all social relations and transactions. The greatest harm has resulted to the world from departing from these three courses of righteousness and it is being dragged down, lower and lower every day, into the depths of iniquity.

Every nation of earth has plunged into this darkness in one way or another. There are, first of all, the Christians who have made Jesus their God and thus polluted the pure fountain of God's unity with an enormous amount of rubbish and filth. Thinking minds among them are, no doubt, conscious of the monstrosity of this dogma which takes a weak mortal for the eternal and living God, and with all his faults and weaknesses sets him on the throne of God's glory, perfection, and majesty. The Muhammadans, on the other hand, while professing a belief in the eternal, unchangeable and omnipotent God, who undergoes no trials, nor suffers birth or death, have practically taken a wrong course, and their deeds contradict their lip-beliefs. It is no doubt true that the belief itself, which is the nucleus of truth, has by the eternal grace of God,

been the noble possession of Islam and its beauty; but at the same time there can be no denying the fact that the vast majority of Muhammadans who claim to believe in the true God, have really no faith at all. Their faith does not step beyond their lips and is not accompanied by the true assurance which is its vital force. They have no trust in His providence and no earnestness and sincerity in their prayers. They do not realize the certainty of the oneness of God. Nay, had their faith in God been based upon even a high degree of probability, their morality and their social relations would still have been of a more elevated character. The reformers work is not therefore limited to any one community. The nations of the earth all stand alike in need of being guided in the paths of purity, so that strengthened by God they may reach the goal of truth and righteousness.

This grand reformation cannot be effected by mortal efforts. The prevailing evils defy human wisdom, for it is not accompanied by the heavenly light which gives true satisfaction to hearts. No religious preaching and no advanced movements can effect the desired regeneration. A reference to the past avails but little now. People have outgrown the religious dogmas based on childish narratives. The true grandeur of religion cannot be impressed upon the people if they are simply to be referred to miraculous narratives in the by-gone times. To regain its conquest over hearts, religion must show its true worth and make it palpably felt. The supernaturalistic legends of what happened or is thought to have happened so many centuries back, are taken only for what they are worth, and cannot save religion from being drowned into the flood of materialism and the current of atheism which have already undermined its foundations. Their mass is simply dead weight without any force. A living power is needed to overcome the evil tendency. The darkness that now exists cannot be dispelled by the mere name of light but by its actual presence. It is therefore necessary that to draw the world out of the depths of darkness, there must be actual light whose radiant beams should shatter the pervading gloom. Religious belief has withered away and any conviction about it is now impossible until its truth is demonstrated upon sound and conclusive arguments. No solemnity, so great as to draw the hearts of all seekers after truth towards it, can attach to a belief until it is firmly founded upon reason, especially in an age when all dogmas of religion, devoid of inherent force and

based upon silly narratives, are threatened to be swept away in the strong current of Atheism and Freethought and to be crushed down under the silent but heavy pressure of a thousand other agencies. A mere appeal to the feelings, devoid of truth and reality, does not suit the advanced intellects of the new age. Narratives of the miraculous, with no foundation, which wrought upon the minds in the past cannot please the new generation. Every one feels that he stands in need of a complete scientific research in all matters.

This is the spirit of the age in which we live and people and governments alike feel the change. Nothing is more unreasonable than to assert that the Government under which we live, views such researches in religious questions with disfavour. It is entertaining unreasonable doubts about the honest policy of the Government's neutrality and its admirable principle and love of justice. The Government believes in the sincere loyalty of its Indian subjects, especially of the families whose attachment and faithfulness have been tested in the Mutiny of 1857. The constancy of this loyal class which gave proof of its sincerity in the trying moments of the mutiny, defies impeachment and cannot be wavered by any consideration or motive. The officials of the Government have full confidence in their loyalty whenever there is an occasion. It is to one of these families that our Inam, the promised Messiah belongs. His father, Mirza Ghulam Murtaza, rendered faithful service to the Government, which was acknowledged by the authorities. His brother, Mirza Ghulam Qadir, personally fought against the Mutineers at Timmo Ghat, and thus the family has given proof of its service to the Government with life and property. To these Mirza Ghulam Ahmad, who is the leader of the Ahmadiyyah sect, has made a valuable addition by means of his pen. During the last twenty-two years he has written about fifty books in Arabic, Persian and Urdu in which he has laid stress upon rendering true obedience and faithful service to the British Government and declared the illegality of *Jehad*. These publications have been circulated abroad in the Muslim world in large numbers. He has further made it a condition of *Bai'at* that the disciple should be loyal and faithful to the Government. The sect may therefore congratulate itself upon this eminent distinction that as a body it rejects those dangerous dogmas which have been a disgrace to the name of Islam. Every new member has to undergo a transformation of which this one is no unimportant feature.

UNITY v. TRINITY.

I.

For those who believe in God and His attributes and in the reward of good and evil hereafter, it is of the first importance to find out the true means of salvation.

If the Divine laws of nature, the human nature itself, the plainest evidence in the teachings of the holy books of God, the opinion of the majority of the believers in His revealed word, and other living and incontrovertible proofs, all tend to show and speak with one voice that there is no salvation except through the blood of Jesus Christ, and no deliverance from eternal punishment but through a belief in the mysterious doctrine of Trinity, injustice and iniquity could go no further than reject these two blessings to fallen humanity. These are sure and infallible tests and can never lead to an erroneous conclusion, and therefore we may trust to their combined evidence for guidance in determining the truth or falsity of the two central dogmas of the Christian faith. We shall briefly consider the evidence of each of these five witnesses and point out the conclusions that follow.

The doctrine of salvation, as preached by the Christian Missionaries, is too well-known to be stated at any length. Salvation, they say, depends upon two things. In the first place, a man should believe in the doctrine of Trinity i.e., he should regard the Father, the Son, and the Holy Ghost as three separate and co-eternal Gods, yet constituting only one eternal God. Thus he must believe them to be three and one, at one and the same time. The second indispensable requisite for salvation according to the Christians is a belief in the dogma that Jesus Christ died on the cross, and by means of this accursed death shared with Satan the curse which of old had always been the lot of the Prince of Darkness and the unclean spirits. And we are told that those who believe in the curse upon Jesus, shall be saved the evil consequences of the dangerous curse which sows the seed of unbelief, iniquity and all other evils in the

heart of man, turns him to the path of faithlessness, blinds the heart, and is the cause of an ever-widening separation and an ever-increasing enmity between the heart of man and the Divine Master. As to those on whom this curse falls and who partake of it, it is necessary that, as heirs of the author of evil, their hearts should turn away from God, and that they should hate Him, and thus fall into an eternal hell; for curse is the dark taint which brands the face of Satan. But Jesus, it is said, so loved the world that he himself requested his Father to subject his heart to this perilous curse so fraught with danger and attended with consequences equally dangerous.

This is the summary of the principles on which rests the salvation offered by the Christian Missionaries, and it is with regret that we have to say that both these dogmas are dead against the laws of nature, repugnant to the nature of man, unsupported by the holy books of God, uncorroborated by any living and conclusive proofs, and rejected by the opinion of the majority of those who have inherited the revealed books.

Take Trinity first and we see that Divine law goes quite against this strange doctrine. Every thing, in its simplest form, has been created by God in a spherical or round shape—a fact which attests to and is consistent with the Unity of God. Look at the earth and the great heavenly bodies, the sun, the moon and stars; are they not all spherical? The elements also show a rotundity in shape. Take a drop of water and it is also spherical. Had the doctrine of Trinity been true, all these things should have been created in a triangular shape. The handiwork of a three-cornered God ought to have been three-sided like its maker. The stars of the heavens and the elements of the earth should all have been triangular so as to serve as an indication to trinity in the person—or persons, whichever is consistent with the Christian theology—of the Creator. It strikes strange that the nature of God should have been triangular, and the creation of His hand should without an exception have followed the law of sphericity. The more we look into the laws of nature, the more are we convinced that the doctrine of Trinity finds no support in nature and is plainly rejected by the Divine law.

Evidence from the first source thus utterly subverting the theory of Trinity, we shall now consider if it is consistent with human nature. A mere glance would show that the idea is as strongly repulsed by human nature as by the natural laws. Christian theologians admit, and Rev. Pfander supplies written testimony in his *Mizan-ul-Haq*, that people who have not been brought to the knowledge of Trinity by missionary efforts, though otherwise endowed with reason and all the human faculties, shall not be called to account for not believing in Trinity, but that their salvation shall only depend upon a belief in the Unity of God, unlike those to whom the doctrine of Trinity has been preached, whom a belief in the Unity shall not avail. Had the doctrine of Trinity any reality, it should have had its evidence in human nature, and then all human beings whom God had granted reason, no matter this doctrine had or had not been ever preached to them, should have been judged according to their belief in the Trinity of God. If there is any trace of this doctrine in the human nature, why is not man culpable for rejecting it. It is evident that the laws revealed to man through the prophets of God, are an image of the principles implanted in the nature of man. It is highly repulsive to the moral feelings of man that he should be compelled to accept that as his faith, of which he does not witness the least trace in his own nature. The plain dictates of human nature are the Unity of God and the absence of any rival or partaker. The three or four-sidedness of God or His alleged composition of three persons, is quite foreign to the nature of man. It is otherwise as to His oneness which is strongly impressed upon man's nature. It is for this reason too that although ignorance and superstition have invented thousands of gods and goddesses to serve particular purposes, yet human nature, never resting satisfied with these self-made deities, has always attested to the existence of One Supreme God, and even idolators have acknowledged the existence of the Supreme Being with whom their minor deities served as intercessors. How can we account for this except that human nature bearing as it did very strong impressions of the Unity of its Creator, could never rest contented with the plurality of gods, but was compelled from within to acknowledge, above them all, the One True God.

Having seen the utter failure of the scheme of Trinity so far as Divine laws and the human nature could testify, we shall now turn to

the third criterion and see what the prophets taught in plain words on this much contested point. Notwithstanding the alterations and corruptions which the teachings of the prophets have undergone, we still observe a strong element in them relating to the Unity of God. From the Book of Genesis to that of Malachi, all the prophets have in unflinching tones declared the Unity of God, and have laid stress upon it to an extent that establishes the doctrine conclusively and renders it impenetrable to the least doubt. A few instances will suffice by way of illustration: Ex. 34 : 14 ; Dan. 3 : 28 ; Is. 40 : 18, 44 : 6 and 8, 55 : 5 and 6 ; Jer. 10 : 6 ; Hos. 13 : 4 ; Ps. 86 : 10 ; Neh. 9 : 6 ; I Chs. 17 : 20. Instances can be multiplied by hundreds in which the books of the Old Testament have taught in clear words the Unity of God. The Gospels notwithstanding that they have been, most of all, subjected to alterations from human hands, also bear witness to the same teaching in plain words in their plainest sense and no trace of Trinity will be observed in them. If the clear teachings of all those books which inculcate the Unity of God were placed in one scale of a balance and the false and whimsical assumptions of Christianity, due either to a misconstruction of certain prophecies or to a misunderstanding of certain allegorical phrases of the New Testament, in the other, the difference in the weight of evidence will be apparent to the dullest understanding, if it is not dead to all sense of shame and fear of God. Any one who takes the trouble to cast a glance first at the conclusive and positive evidence relating to the Unity of God preached by the prophets and the holy books, and then at the dubious and vague assertions, the whims, so to say, of the Christians, brought forward and even fabricated to establish the Divinity of Jesus Christ, shall not have the least hesitation in coming to the conclusion that to expect any evidence of Trinity in the Holy Word of God delivered to mankind through the prophets, is as vain a desire as blowing at the sun under the delusion of extinguishing its light. I challenge every hired and unhired defender of Christianity to come forward and show if the same clearness and definiteness, the same emphasis and repetition, mark the teaching of Trinity as that of Unity in the Word of God. I most emphatically assert that the weight of evidence in the case of the latter principle is out of all proportion to the weight of the alleged proof in that of the former.

If any one can show that the same stress is laid upon Trinity

as upon Unity in the revealed word of God, I would be the first to recant my principles and accept the opposite doctrine. But if such strong proof of Trinity cannot be had anywhere, it does then become the Christians to doff religious prejudice and not to reject the strong and conclusive arguments of Unity with nothing but whims and flim-flam in their hands to support their mysterious dogma. If they are determined to erect the whole building of their creed on the shaky foundation of obscure and vague assertions, what reason have they to blame their Hindoo brethren for deifying Rama or Krishna. If gods can be made in this arbitrary fashion, the list of gods, instead of being limited to three, would soon swell to an enormous extent. What a bare-faced injustice that when the words God or Son of God or similar other metaphorical phrases are spoken of the prophets in the Bible, they still remain men and do not for that reason partake of Divinity, but when the same or even inferior words are used of Jesus Christ, or are only deemed to have been used of him, it being a matter of dispute whether they actually apply to him or to some body else, he is metamorphosed and becomes a God. If we can make gods of men in this arbitrary manner, then although the turning of copper into gold may be impossible, yet the turning of men into gods or the God-manufacturing business would be an extremely easy task. But I ask if we can depend upon and find consolation in a God that is the creation of mortal whims and fashioned by mortal hands.

Having shown that the Bible lends no support to the doctrine of Trinity, we now come to the fourth point. Under this heading we shall discuss if the majority of the people of the Book have regarded Trinity as true. It is admitted on all hands that the Jews are the first heirs to the Bible, and among them Moses was the greatest prophet who gave a standing and perfect law to his people. He not only delivered the law to them but himself acting as the commentator explained it fully and cleared off all doubts as to the meaning of any passage in it. Now all the books of Moses without a single exception lay stress upon and assert the oneness of the Lord God in clear, definite and emphatic words, and the Israelites were commanded to learn these teachings by heart, bind them for a sign upon their hands and write them upon the posts of their houses and upon their gates. They were also warned that if they went aside from the path (of Unity) set for them and forgot the teachings

relating to it, they shall be destroyed from off the face of the earth, severely punished from heaven as well as earth, smitten with incurable diseases, scourged with scale and itch, and brought to destruction in blindness and madness. The same teachings were further emphasized by giving, along with this warning of curse, a promise of blessings and bounties if they stuck fast to them.

To all these precautions for the safe preservation of this all-important doctrine, is to be added the fact of successive prophets continuing to rise from among the Israelites for fourteen hundred years which bring us close upon the time of Jesus. They never witnessed an interval during which they were left without a prophet. Moses himself did not leave them at the time of his death without a guide and guardian, but left Joshua his Minister as his substitute and as a leader of the people. The system of prophets that rose among the Israelites after Moses and walked in the footsteps of their great predecessor, is without a parallel in the history of the world. An enquirer, who casts aside the trammels of prejudice for a while, will at once be convinced that nothing could be more wonderful than that the Jews could have forgotten the central and most emphatic doctrine of all the books and the great aim of all revelation, which had repeatedly been communicated to them through an unbroken chain of continuously rising prophets, which was ever kept fresh in their memories and which had practically been acted upon by their fathers. And wonder of wonders that the radical principles of the Bible teachings, the doctrines of Trinity and Atonement, taught to the Jews through the prophets should have so passed out of their memories as not to have left the slightest trace behind them.

The teachings relating to the person and attributes of God were not simply related in the Bible as tales but were most deeply impressed upon the minds of the people, so much so, that their children and old women were also cognisant of them. Now if a denial of the Trinity and Atonement was really such a deadly sin and a blasphemy that the denier was for that reason to be condemned to eternal hell, how was it that the teachings of the prophets related these cardinal doctrines in such an obscure and ambiguous style. If really the case had been as is deemed by the Christians, it was the primary duty of all the prophets to bring Trinity to the front and enjoin a belief in it in the most unmistakable terms, taking care to avoid all words

that could have led to the contrary conclusion of the oneness of God. But to the great bewilderment of the Christian theologians, the case is quite the contrary. All the books from the first to the last teem with the teachings of Unity, and the whole attention of the people was directed to this one great purpose, and the result was a deep impression upon the whole nation of the Unity of God. Had all the prophets from Moses downwards inculcated the doctrine of Trinity and declared this to be the chief object of their embassy from the Most High, the Israelites could not have been so utterly ignorant of it. If, as is alleged, Trinity and the blood of Jesus formed the groundwork on which rested the salvation of men, why did Moses and the prophets keep back this matter of life and death and not promulgate it? And if they ever propagated such a doctrine, it still remains to be solved why their books do not contain the slightest trace of it? How are we to explain the obvious fact that all the Jewish sects are as unconscious of this puzzle of Trinity as the son of a Muslim of the gods of Hindoos, of their modes of worship and of the formulæ of idol-worship? The solution of this problem remains as great a mystery as the doctrine of Trinity itself.

From the earliest times to our own day the Jewish sects have borne an unbroken testimony in their speeches and writings, and they still proclaim with a loud voice, that they were never taught Trinity and Atonement, nor is there the remotest trace of these strange doctrines in their holy books, and that a God-man had never been promised to them. Even if we admit the stubbornness, the blood-thirstiness, the iniquities and the transgressions of the Jews, justice compels us not to be so hard upon them as to suppose that they at any time expunged from the Bible the teachings of Trinity and Expiation which were the foundation-stones of their faith, and inserted in it in numerous places the simple doctrine of the oneness of God which resembled the teaching of the Quran on the point, and that they had all arranged and agreed to take this step. The absurdity of any such supposition appears further from the fact that the various Jewish sects, notwithstanding numerous points of difference, all testify in one voice that the doctrines of Trinity and Atonement had never been preached to them.

To secure further evidence, I wrote to certain learned Jews enquiring of them if the doctrines of the Old Testament relating to the

person and attributes of God, resembled the Trinity and Atonement of the Christians or the teachings on the point of the holy Quran. Their evidence was simply asked for as unprejudiced testimony, for they denied the revelation of the Quran and the Gospels alike. Their reply was in accordance with what I have shown above, viz., that the Bible taught the Unity of God from the first to the last, and not one jot of it gave any support to the doctrine of Trinity or Atonement. The injunctions of the books of the prophets in this respect, they wrote, resembled those of the Quran and were totally opposed to the Trinity and Atonement of the Christians. The books of Moses and those of the other prophets did not contain the slightest trace of the Christian doctrines, and they were at a loss to know how to reconcile the plain teachings of their holy books with the puzzling innovation of the Christians. It is the duty of every one who claims to follow truth to decide for himself this most important question and not to allow it to pass unnoticed. It is known to all that the Jews, who are called the people of God, were chosen as the first scholars in the Divine school under the guidance of righteous prophets who were constantly among them during the 1,400 years that followed Moses. Notwithstanding the continuous revival of the teachings of the books of Moses by the successive rising of the prophets, and the constant presence of the Word of God spoken through them, which rendered a resort to the principle of analogical deduction unnecessary, nothing is more surprising than that the Jews should have remained so ignorant of the doctrines of Trinity and Atonement, although upon them alone depended their salvation. In vain did the prophets preach and in vain were their lives spent if they did not even communicate to the people the true doctrine of salvation, and thus utterly failed to fulfil the object for which they had been raised by God. Does not a thinking mind pause here to seek the reason of this deep mystery? Can the Christian doctrine of the attainment of salvation be reconciled by any sane person with the utter absence among the Jews of any sect or school which might for a moment have ever thought of faith in these two mysterious dogmas?

Add to it the circumstance that among the Christians there have been, and there still are, sects that have rejected Trinity. Consider now what remains in the hands of a Christian to boast of. Had all the sects of Christianity been unanimous as to this doctrine, a Christian might have caught at this last straw to console himself. But

as it is, this is a bitter draught for Christians that internal differences as to the supposed corner-stone of salvation have undermined the whole foundation of their faith, and brought them face to face with the convincing argument of the Unity of God. The existence of Christian Sects that have rejected Trinity from the oldest times, as the Quran has also testified, proves it beyond doubt that as the doctrine of Trinity is repugnant to the Divine laws and to human nature, and disclaimed—nay repudiated—by the Holy Word of God, it is in like manner rejected by the evidence of an overwhelming majority of those who have inherited the Book of God.

All these witnesses having separately and combinedly disproved the doctrine of three Gods, it remains for us to see if there is any peculiarity about Jesus Christ on whose basis his claim to Deity is supported. With a full knowledge of all the facts that are known about Jesus, I assert it positively, before all the world with a conviction as strong as it is possible for man to have, that there is nothing in Jesus above an ordinary human being, which may lead us even for a moment to entertain the idea that he was God. Much stress is laid upon his birth, but what are we to say of the first man, the parent of mankind, who had neither father nor mother. We never consider him God. Moreover, we see in our every-day experience thousands of worms brought into existence without any father. Shall we for that reason take them to be the Almighty Being that created the Universe, or are they to be considered as the sons of the Most High? I consider it as an invaluable favour of the Quran upon Jesus and his mother that it falsified the base charges of 600 years' standing by verifying the birth of Jesus to have taken place in a manner which washed off the blemish from Mary. As to what the Jews allege with regard to this birth, the subject is so indecent that even a passing allusion could not be made to it. In short, the birth of Jesus is unattended with any such peculiarity as may entitle him to divinity. On the other hand, learned physicians of the Greek and Indian Schools have given instances of such cases, rare though they be, and shown the possibility of a child being formed in the mother's womb without the seed of man.

Neither does the fact that Jesus called himself the Son of God serve as any evidence of his actually being the Almighty God, for the Old Testament teems with such expressions as the Son of God, and not only the sons but also the daughters of God have been men-

tioned therein. One verse goes even so far as to say that we are all gods, and of Israel the Lord says, "Israel is my son, even my first-born." Ex. 4 : 22. Now all that is stated is that the expression Son of God has been used of Jesus Christ, but, as we have shown above, the same expression and even stronger ones have been used of numerous other persons in the Bible. What is the test to decide and who shall decide that in the one case the expression has been used metaphorically and in the other literally and actually ? Is there any reason to suppose that the words are to receive a particular interpretation in the case of Jesus ? The truth is that unable to realize the true sense of the expression, the Christian theologians have committed a blunder in interpreting it. Those who understand theological terms, know full well that expressions of honour and endearment, similar to the one under discussion, are constantly used in the Word of God of such of his chosen people as are His beloved ones. It is these metaphorical expressions which, when they fall into the hands of ignorant persons, are turned to the use of deifying those to whom they refer, an idea quite foreign to the original use. In the Gospels even Adam is spoken of as the Son of God. Are we then to take him actually so ? Before we proceed to consider the claims of Jesus, it must be settled whether Adam was actually the Son of God, for he, too, like Jesus is honoured with the title.

If the use of such metaphorical expressions is sufficient to turn a man into a God, a Muslim may as well declare his own holy Prophet **صلی اللہ علیہ وسلم** as God on the strength of the holy Quran. Speaking of the Prophet the holy book says **يدالله فوق ايديهم** "the hand (of the Prophet) which is upon your hands is the hand of God." Thus in this verse Almighty God terms the hand of the Prophet **صلی اللہ علیہ وسلم** as His own Divine hand. Another verse runs this :

قل يا عبادي الذين اسرفوا على انفسهم لا تقنطوا من رحمة الله
 Say (O prophet!) O my servants! **ان الله يغفر الذنوب جميعا** who have transgressed upon your souls, do not despair of the grace of God, for God forgives all the sins." In this verse all the people have been called as the servants of the Prophet being elsewhere called **عباد الله**, the servants of God, and furthermore the verse gives him the right of pardoning the sins of men. If the actual Divinity of man can be inferred from any circumstances, what stronger evidence than this is required

to establish the Divinity of our Prophet. And this is not all. Verses to the same effect abound in the holy Quran to such an extent that one may, if one chooses to take allegorical language literally, deduce from them the most definite conclusion as to the Divinity of our holy Prophet, and the fact stands in bold contrast to the doubtful evidence to the sonship of Jesus, furnished by the vague and scanty material produced from the Gospels, notwithstanding all the pretensions of the Christian Missionaries to the contrary.

So far as to evidence from the Scriptures of the two religions, but when we proceed a little further and look at actual facts, we meet with a total absence in Jesus Christ of that power and predominance which is the necessary requisite of Divinity, whereas in the person of our own holy Prophet ﷺ we find its manifestation as clear as day-light. When the Prophet declared his mission, the most violent opposition raged against him. As his mission was universal and contained an invitation to all the nations of the earth to Islam, similarly was the opposition not confined to any particular sect or community, but gradually extended its circle, as the sphere of his preaching became wider. People of all denominations and religious sects were determined to cut up Islam, root and branch, and none spared the least effort to injure him. Monarchs also sent their men to have the Prophet arrested and put to death, but were hopelessly baffled in their evil designs. Consider then what saved Muhammad ﷺ from all these formidable foes, and what protected him in this wide-spread fire of enmity? The secret of it lies in the strong and deep connection of his soul with the Infinite, such a connection as no man has ever before or since attained. The Prophet was jealous for the honour of the Lord his God and the Lord was, in return, jealous for the honour of His Prophet.

Comparisons are odious but we can not refrain from briefly referring to one between the Companions of our holy Prophet and the Apostles of Jesus. One of the latter, Judas Iscariot, betrayed his master for the paltry sum of thirty half-crowns. This shows to what extent the chosen ones had faith in the righteousness of their teacher. In fine contrast with the despicable behaviour of Judas, shines out the noble conduct of the Companions of our Prophet who forsook brothers, sisters, parents, sons, lands, properties and all, for

the sake of their beloved master, because they saw in him a visible and glorious manifestation of the Most High God. Their fidelity to their master is unparalleled in the history of the world. Who can fathom the bottomless deep of the faith which undulated in their hearts? It was the face of God they saw clearly reflected in the face of their Prophet. But the conduct of the Apostles in relation to their master is quite inexplicable, and we are unable to say what opinion they entertained of him. Peter, who had charge of the keys of heaven, cursed Jesus and was not satisfied until he thrice repeated his imprecations.

Take another circumstance. Not a few designs of the Prophet's murder were, over and over again, formed by his internal and external foes, but they were all hopelessly frustrated, notwithstanding his utter helplessness against his powerful enemies. On the other hand, whoever rose with the evil design brought ruin upon his own head. For instance, Khosru Parviz, the ill-fated monarch of Persia, became thirsty of the Prophet's blood and accordingly sent his men to arrest him. But hardly a night had passed before he himself became a morsel of death, notwithstanding that there is no evidence that our holy Prophet even prayed for his destruction. It is reported that when the soldiers of the emperor brought to the Prophet the news of his contemplated arrest under the orders of the monarch, he replied that it was no business of his but that the whole matter lay in the hands of God who alone would give the response. Next morning he revealed to the soldiers the news of the assassination of their monarch under the supreme and unavoidable command of the Lord of heavens and earth. Here indeed we see a manifestation of the Deity for no sooner did Khosru Parviz conceive the idea of the Prophet's arrest than the Angel of Death, in obedience to the absolute decree of heaven, was upon him in Persia and cut short his life. What a contrast again when we cast a glance at the circumstances of Jesus' arrest as narrated in the Gospels! We are obliged, with the utmost regret, to confess that a whole night's prayers of Christ proved quite barren. He passed the night in a state of restlessness with eyes heavy and full of tears, but as soon as morn appeared, one Police Constable of the Roman Government with whom was a multitude of the people (the Jews), came and having arrested him put him into custody before 10 A.M. Is this the all-powerful God whose end

was so sad and pitiable ? How can we put faith in a man as having a deep connection with God so long as we do not see him distinctly accompanied with the grace of God in this very world ?

From the evidence recorded of him what is Jesus but a man who fell on his face before God and prayed to him earnestly that the fatal cup may pass away, but his prayers were not answered, so do the Christians admit. But our Lord and Master the Prophet Muhammad صلى الله عليه وسلم was the chosen one of God, upon whom Divine assistance was showered even without his praying for it. Hence it was that when the companions of the Prophet witnessed Divine assistance and favor distinctly showered upon him, they forsook everything for his sake, shed their blood in his cause and allowed themselves to be butchered like sheep and goats and died in faith and fidelity to him. Had the worship of man been allowed in the Divine faith, they would have gladly rejected the gods that were the creation of man's imagination, and worshipped their master, the Lord's elect as the great God. The reverence in which they held him and the obedience which they showed to his commandments, were neither shown towards Moses, nor had Jesus the good fortune to witness them in his devoted disciples. If anyone should care to compare the fickleness and unbelief of the disciples of Jesus with the steadfastness and faith of the companions of Mohammad صلى الله عليه وسلم, he should read the disgraceful acts related of Judas, or if not satisfied with his conduct, he may cast a glance at the testimony of Peter, the chief of the twelve who shall sit on thrones to judge Israel.

It should be clearly noted that the fear and timidity displayed by the disciples on the arrest of Jesus, was without any foundation. The Jews had not the power and means to cause any material physical injury, not even so much as a slap on the face, to the followers of Jesus. For, in the first place, Jesus himself was a Jew and the people were all his kinsmen. Moreover, owing to the dispersion and consequent loss of the majority of their tribes, they had been considerably reduced in number, and led humble lives under a foreign government. Notwithstanding all this weakness and adversity of the persecutors themselves, the disciples were so weak of faith that they were ever ready to forsake their master on being offered the

slightest rebuke. Is this the effect of the preaching of one who appears with the powers of the Deity? In short it is in the life of the holy Prophet of Islam only that the glory of the great and living God is manifested, and we cannot imagine the Deity or a manifestation of the Deity being laid hands on by the most abject persons and at last disappearing from the stage of life without any success or any Divine assistance coming to him.

From what has been said it is clear that the divinity of Jesus falls to the ground under all the important tests stated above. We shall now consider the subject from another point of view, *viz.*, his morals. Here again we are sadly disappointed by the absence of any sound argument in his favour. Speaking candidly and uprightly, not a single excellent moral in Jesus' character can be proved to any satisfaction. Morals may broadly be divided into two large classes. Firstly those that may be displayed in affluence and under easy circumstances. Secondly, the time for the display of the highest moral qualities arrives when a man, after years of suffering and persecution experienced in a state of helplessness and humility, is completely triumphant and gains absolute power over his enemies. In the case of Jesus both kinds are sadly wanting. Had he had plenty of resources and handsome fortune, and in that condition spent freely and given liberally, we would have been entitled to speak of him as a charitable and generous man who assisted widows, supported orphans, relieved the needy, clothed the naked, comforted travellers, took in strangers, fed the starving and gave timely help to the famine-stricken. But now we have no proof in hand of any of these commendable deeds. Similarly, had he after the years of sorrow and suffering during which he bore persecutions at the hands of the Jews, got triumph and complete victory over them and freely forgiven his bitterest enemies, he would have done a noble and exemplary deed worthy of emulation. We would have then had reason to say that he was of a mild and forgiving nature, as it is only at the time of absolute triumph over enemies that forgiveness can be shown. We, no doubt, love and revere Jesus Christ and consider him as a great prophet in the Mosaic line, but if we are asked to furnish evidence of his forgiveness and indulgence towards his enemies, we must confess our lack in this respect. There is no historical evidence of great and excellent moral qualities ever displayed by him. Our good

opinion of him as a great and good prophet cannot be questioned here as it is based on our belief and not on any such demonstrable facts and historical research as may satisfy other minds.

If, on the other hand, we cast a glance at the career of the holy Prophet of Arabia, we meet with an overwhelming proof of the presence in his sacred person of both sorts of morals in the highest degree. The evidence of the unbelievers, the opponents of Islam, who praised the unparalleled generosity and charitableness of the Prophet is sufficient to convince every man of common intelligence, and numerous acts of kindness and traits of hospitality are recorded in hundreds of books. When the Prophet made his triumphant entry into Mecca, after twenty long years of suffering, and his bitterest enemies, who, on account of their cruelties and bloodshed, had rendered themselves liable to a wholesale and indiscriminate murder of young and old, of male and female, were completely reduced to subjugation and lay at his mercy alone, he freely forgave them and granted an amnesty to the whole population of Mecca, and said "I pardon you as Joseph pardoned his brethren and grant freedom to you all." By the laws of war then prevalent they were all his slaves. This generous treatment unparalleled in the annals of war, was a sign to the Meccans, and their hearts leaped to accept the truth which they had before rejected. Heavenly power attracted them all towards it and before sunset almost all of them embraced Islam. It is manifest from this that excellent moral qualities which are a manifestation of the attributes of God, are not to be sought for in Jesus, but that they were manifested in the holy Prophet of Islam. He is not only generous and charitable but also meek, open-hearted and forgiving. The field of battle bears evidence to his courage and manliness, freely giving alms to his charity and bountifulness, and forgiving the enemy after obtaining triumph over him to his clement and merciful nature.

To be continued.

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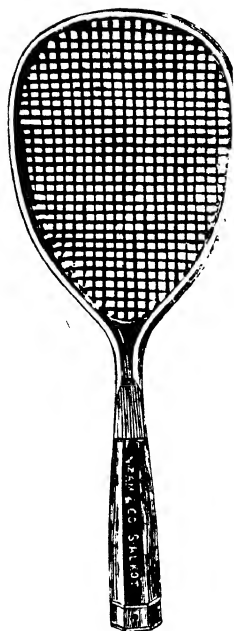
It is more than five years hence that the Ahmadiyyah sect started an important investigation at the instance of its head. That investigation is now complete so far as to enable us to announce the result, which was partly printed in the form of a book, still in press. We intend now to take up this subject in the pages of the Magazine. We shall show that *Arabic is the mother of languages* or that languages which are supposed to have no connection with it, have sprung up from it.

We are not unaware of the conclusions at which modern philologists have arrived. We know that most of them are, in the first place, far from admitting a unity of origin of speech, and then doubts have been entertained as to the existence of any possible relations between, what they call, the Semitic languages and other families, the Aryan especially. We know that our announcement will be startling to the students of languages as well as to others. But we hope that our assertion shall not be discarded for the only reason that it goes against the investigation that has hitherto been made by learned European philologists. We think that sufficient attention has not been paid to the Semitic family of languages and among it especially to the chief member which alone could throw a light upon many obscure linguistic questions. It is only because the proper material has been wanting that the question has been left unsolved. Now that light has been thrown upon it after a due consideration and deep study, we hope it shall be taken for what it is worth.

The surprising richness of the vocabulary of Arabic which supplies simple words for complex and refined ideas, notwithstanding the extreme simplicity of the conditions of life among the ignorant people that spoke it and the very limited range of their ideas, and the expression of the slightest modification by a distinct word, are among the notable facts admitted by all philologists. But

more wonderful than all is the fact that the descriptive words of ignorant Bedouins disclose treasures of scientific facts which, we know not, how many thousands of years afterwards, were discovered by the world. From a religious point of view it is no less surprising and significant a fact that of all the sacred languages, viz., languages in which religious laws were revealed to the world, Arabic is the only one that is living, and living a glorious life too, thus pointing to the life and glory of the religion which it reveals, whereas all others have, by their death, attested to the corruption of the principles which they taught.

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THE REVIEW OF RELIGIONS.

—:—:—

We intend to publish in this Magazine a series of most important articles on religious questions. In the number for April 1902, we shall commence an exhaustive subject upon the *sinlessness of prophets* in general and the innocence of the holy prophet Muhammad *عليه السلام* in particular—a question which has of late been brought into increased prominence by the Christian missionaries. It seems to be a generally received opinion in missionary circles that no Muhammadan can venture to cross swords with his opponent upon this ground. The meek preachers of the Gospel who are commanded to “Judge not” waste away their erudition in finding faults with the founders of other religions and hurling vulgar abuses at their heads, taking care to reserve every goodness for one who asserts his sinfulness. We have not, however, met with any general and comprehensive treatment of the subject from a Muhammadan pen and we, therefore, propose to allow it a full discussion in our periodical. The subject has been divided into ten heads, and the reader shall be furnished with complete materials for forming his own judgment upon the questions at issue. Every side of the question shall be fully discussed; and all the objections hitherto forwarded, including the base allegations of the *Ummahât-ul-Mominin* which, not long ago, raised a clamour throughout the length and breadth of India, shall be completely refuted. This valuable contribution comes from the pen of the famous Revivalist, Mirza Ghulam Ahmad. Besides the subject of sinlessness, a comprehensive treatment of which the Muhammadan community and perhaps the Christian too, has long since anxiously waited for, other equally important subjects shall appear in the pages of the Magazine, as, for instance, Heaven and Hell, angels, salvation, the existence of God, Revelation, signs and prophecies, the healing of diseases, prayer, Trinity, atonement, crucifixion, &c. Another question of unique interest which we shall deal with in these pages, is that Arabic is the mother of all languages. We further undertake to answer every objection against Islam.

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THE REVIEW OF RELIGIONS

(MARCH 1902.)

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ISLAM.

Under this heading we shall produce the substance of a lecture delivered by Mirza Ghulam Ahmad, Chief of Qadian, at the Grand Religious Conference held at Lahore in December 1896. The promoters of this Conference had published the following five questions for solution at its sittings by different religious leaders :—

I.—The physical, moral and spiritual conditions of man.

II.—The state of the after-life of man.

III.—What is the real object of the existence of man in this world, and how can that object be attained ?

IV.—What is the effect of actions in the present life and the life to come ?

V.—What are the sources of knowledge ?

**In the name of Allah, the Gracious and the Merciful.
We praise God and pray for His blessings upon His
Noble Prophet.**

In this auspicious meeting, which has been convened with the object that the advocates of the different religious systems should, so far as the limits of the questions set allow, set forth the beauties of their respective religions, I, as a champion of the faith of Islam, will dwell upon its beauties. Before I start with the proper object, I take leave to state that *all my assertions and arguments shall be based upon and drawn from the Holy Quran*. I deem it a matter of the first importance that anybody who believes in any sacred scriptures as the revealed Word of God, should so set limits to his advocacy of the religion he supports as not to go out of the holy book or depend upon arguments other than those that the book furnishes. For, if he does not observe this rule, he, as a matter of fact, makes and advances a new book and not the one which he pretends to support. Therefore, as it is my object to show the beauties of the Quran and to establish its exclusive excellence over all other books, I shall bind myself by the rule above stated and

depend solely upon the Quran for every assertion and argument, stating only that which is contained in it in plain words, or which may be inferred as a conclusion from its verses. As the other gentlemen are also expected to set limits to their discourses by this reasonable rule, this circumstance will by itself afford a good opportunity to judicious minds to form a judgment as to the comparative value of the different books claiming to be revealed. For the same reason I shall avoid all reference to the authorities containing the reported word of the Prophet and not go outside the Word of God as revealed in the Quran. In short, this is the day of the manifestation of the glory and excellence of the Quran. We humbly beseech Almighty God to assist us in this undertaking. Amen !

Some preliminary remarks have been made in the outset which may at first appear to some as not bearing upon the questions ; but as they are necessary for the full comprehension of the subject, as dealt with in the following pages, I have therefore been obliged to resort to them.

QUESTION I.

The three Stages.

The first question relates to the physical, moral and spiritual conditions of man. The Holy Quran observes this division by fixing three respective sources for this threefold condition of man. In other words, it mentions three springs out of which these three conditions flow. The first of these in which the physical conditions of man take their birth, is termed the *nafs-i-ammāra*, which signifies the uncontrollable spirit or the spirit prone to evil. Thus it says *ان النفس لامارة بالسوء* i.e., it is the characteristic of the *nafs-i-ammāra* that it inclines man to evil, tends to lead him in iniquitous and immoral paths and stands in the way of his attainment of perfection and morals. In short, man's nature is prone to evil and transgression at a certain stage in his development, and so long as he is devoid of high moral qualities, the evil nature is predominant in him. He is subject to this state so long as he

does not walk in the light of true wisdom and knowledge but acts in obedience to the natural inclinations of eating, drinking, sleeping, getting enraged or excited, etc., like the lower animals.

As soon, however, as he frees himself from the control of animal passions, and guided by wisdom and knowledge holds the reins of his natural desires and governs them instead of being governed by them, in short, when a transformation is worked in his soul from grossness to virtue, he then passes the physical stage and is a moral being in the strict sense of the word. The source of the moral conditions of man is called النفس اللوامة, *nafs-i-lawwâma*, or the accusing spirit (*conscience*), in the terminology of the Holy Quran. In the chapter entitled the Resurrection we have ولا اعسم بالنفس اللوامة *i.e.*, and I swear by the soul that blames itself on every dereliction of duty or on the slightest act of disobedience, being conscious of having offended. This is the spring from which flows a highly moral life, and on reaching this stage man is freed from bestiality. The swearing by the accusing soul indicates the regard in which it is held. For, the change from the disobedient to the accusing soul being a sure sign of its improvement and purification, makes it deserving of approbation in the sight of God. *Lawwâma* literally means one who reproves severely and the نفس لوامه or the accusing soul has been so called for it upbraids a man for the doing of an evil deed and strongly hates unbridled passions and bestial appetites. Its tendency, on the other hand, is to generate noble qualities and excellent morals, to transform life so as to bring the whole course and conduct of it to moderation, and to restrain the carnal passions and sensual desires so as to keep them within due bounds. Although, as we have said above, the accusing soul upbraids itself for its faults and frailties, yet it is not the master of its passions, nor is it powerful enough to practise virtue exclusively. The weakness of the flesh has the upper hand sometimes and then it stumbles and falls down. Its weakness then resembles that of a child who does not like to fall, but whose infirm legs are sometimes unable to support him. But it does not persist in its fault, every failure bringing only fresh reproach to the mind. In short, at this stage the soul is anxious to attain all excellent morals, and revolts against disobedience which is the characteristic of the first or the animal stage, but does

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notwithstanding its yearning after virtue, sometimes deviate from the line of duty.

The third or the last stage in the onward movement of the soul is reached on attaining to the source of all spiritual qualities. The soul at this stage is in the words of the Holy Quran النفس المطمئنة or the soul at rest. Thus it says يا ايها النفس المطمئنة ارجعي الي ربك راضية مرضية فادخلي في عبادي وادخلي جنتي "O thou soul that art at rest and retest fully contented with thy Lord, return to thy Lord, thou being pleased with Him and He pleased with thee; so enter among my servants and enter into my paradise." At this stage the soul is freed from all weaknesses and frailties and braced with spiritual strength. It is perfectly united with God and cannot live without Him. As water flows with great force down a slope and, on account of its great mass and the total absence of all obstacles dashes down with an irresistible force, so does the soul at this stage, casting off all trammels, flow unrestrained towards its Maker. It is to this that the words of the verse quoted above refer. It is further clear from the words "O soul that hast found rest in thy Lord, return to Him" that it is *in this life and not after death* that this great transformation is worked and that *it is in this world and not elsewhere that an access to paradise is granted to it*. Again, as the soul has been commanded to return to its Lord (رب *Rab* literally supporter), it is clear that such a soul finds its support only in its Lord. The love of God is its food and it drinks deep at this fountain of life and is therefore delivered from death. The same idea is expressed elsewhere in the Holy Quran in the following words قد افلح من زكها وقد خاب من دسا *i. e.*, he who has purified his soul of the carnal passions, is saved and shall not be destroyed; but he who gave vent to unbridled earthly passions is surely despaired of life. In short, these three states of the soul may be called the physical, the moral and the spiritual states of man. Of these, the physical state, *viz.*, that in which man seeks to satisfy the passions, of flesh, is the most dangerous at the time of the excess of the passions which most often deal a death-blow to the moral and spiritual states of man, and hence this state has been termed the disobedient spirit in the Holy Word of God.

The three conditions considered in their relations towards oneanother.

The next question for us to consider is, what is the effect of the teachings of the Holy Quran upon the physical state of man, how does it guide us with respect to it, and what practical limits does it set to the natural inclinations? It may be remarked at the outset that according to the Muslim Scriptures the physical conditions of man are closely connected with his moral and spiritual states, so far so that even the modes of eating and drinking play a part in the moulding of moral and spiritual qualities. If therefore the natural desires are subjected to the directions of the Law, they take the form of moral qualities and deeply impress the spiritual state of the soul. It is for this reason that in all the forms of devotion and prayer and in all the injunctions of internal purity and moral rectitude, the greatest stress has been laid upon external purity and cleanliness and on the proper attitudes of the body. The relation between the physical and spiritual natures of man would become evident on a careful consideration of the actions of the outward organs and the effect they produce upon the internal nature of man. The flowing of tears from the eyes, although done artificially, at once saddens the heart and similarly an artificial laugh makes it cheerful. Likewise a prostration of the body, as is done in prayer, causes the soul to humble itself and adore the Creator; whereas a strut produces vanity and vainglory. These examples sufficiently illustrate the effect of bodily postures upon the spiritual state of man. Experience also shows the strong effect of food upon the heart and brain powers. For instance, the vegetarians lose all courage by and by, and the result of giving up animal food is the weakness of heart and the total loss of the noble quality of courage. The same law is witnessed even among the animals, for the herbivorous animals do not possess even a hundredth part of the courage of the carnivora and so with birds. There is not the least doubt then that food plays an important part in the formation of morals. And further, as there is a defect in excluding flesh from the diet altogether, excess in meat is also injurious to morals and deals a death-blow to the admirable qualities of humility and meekness. But those who adopt the middle path are heirs to both the noble qualities, *viz.*, courage and meekness. It is with

this great law in view that the Holy Quran says **كلوا واشربوا ولا تسرفوا** i.e., eat meat as well as other food, but do not give way to excess in any particular form of diet (so that your morals and health may not suffer from it). I have spoken of the effect of the physical upon the moral nature of man, but it should also be borne in mind that internal movements produce external actions. Grief brings tears into eyes and joy makes a man laugh. Thus there is a natural relation between the body and the soul, and all the actions of the body such as eating, drinking, sleeping, walking, moving, resting, etc., necessarily produce a corresponding effect upon that which pertains to the states of the soul as distinguished from external actions. A shock communicated to one point in the brain, causes loss of memory, and to another, it brings senselessness as a consequence. How soon does air containing the poisonous germs of the plague corrupt first the body and then the mind, and in a few hours the whole internal system which gives rise to moral feelings is impaired and the unfortunate victim passes away like a madman. All this goes a long way to prove that there is a mysterious relation between the body and the soul of man, and the solution of the mystery is beyond human comprehension.

Another argument bearing upon the subject in hand is, that the body itself is the mother of the soul. The soul does not come from any place in the heavens and seek a connection with the body in the womb of the mother, but it is a light that lies concealed in the seed and grows with the growth of the body. The holy Word of God gives us to understand that the soul grows from the body while it is developed in the womb of the mother. Thus it says **ثم انشأناه خلقا آخر** i.e., "then we bring the body (which has been prepared in the womb) into another form and manifest another creation out of it (which is called the soul), and blessed is God the most excellent Creator who has no equal." There is a deep secret in the words "we manifest another creation out of the same body," and it throws light on the nature of the soul and indicates the strong and inexplicable tie between the body and the soul. The hint which the Word of God has here given us as to the nature of the connection of the body and the soul, leads us to other important conclusions. It teaches us that the words which man speaks and the deeds which he does, if said or done

for the sake of God and to manifest His glory, and if regulated by His commands, are subject to the same divine law, *viz.*, in all the sincere outward actions there is a soul hidden as in the seed of man, and as the body of these actions is gradually developed, the hidden soul appears in it. When the complete embodiment of the actions takes place, the soul flashes of a sudden in perfect brightness and glory, and shows itself so far as the spirit can be seen, and there appears a plain movement of life. The full development of the body of actions is followed by a blazing of the light within just like a flash of lightning. This stage is allegorically described in the Holy Quran in the following words: *فاذا مويدها فاهت فيه من روعي فتعوا له ما جدين* "When I have formed the body of it and set sight all the manifestations of glory and breathed into it my soul, prostrate yourselves (in obedience) before it." This verse also suggests the same idea, *viz.*, on the complete embodiment of good actions, the spirit within brightens up. This Almighty God describes as His own soul, thus indicating that it partakes of a Divine nature. For the body is fully developed only after the extinction of the *physical* desires, and therefore the divine light, which before was dim, shines out in full lustre, and thus makes it incumbent upon every body to bow down before the manifestation of this glory. Therefore every one is naturally attracted towards it, and falls down upon his face before it, except the spirit of evil that loves darkness.

To return to the subject in hand, the soul is a light which springs up from the body that is being prepared in the womb. By springing up of the soul I only mean that at first it is hidden and imperceptible, although its germs are present in the seed itself, and that as the body is gradually developed, the soul grows along with it and becomes manifest. There is not the least doubt that the inexplicable connection of the soul with the seed is in accordance with the design of God and with His permission and will. It is a bright essence in the seed itself. It is not a part of it in the sense in which matter is part of matter, but at the same time it is untrue to say that it comes from outside, or, as some wrongly imagine, falling upon the earth is mixed with the substance of the seed. It is hidden in the seed as fire in the flint. The holy Word of God lends no support to the view that the soul comes from the heavens as something distinct from the body, or that it falls of a sudden upon the earth and, mixing with the seed accidentally, finds

an entrance into the womb. Nay, the idea is utterly false and totally opposed to the laws of nature. The thousands of insects which we observe daily in stinking and rotten articles of food or in unwashed wounds, do not come from outside or descend from heaven. Their existence proves to satisfaction that *the soul comes out of the body*, and is as surely a creation of God as anything else. From this we conclude that Almighty God who, with His perfect wisdom and omnipotence, has created the soul out of the body, has willed and intended that a second birth of the soul should also be made manifest through the body. The movements of our soul depend upon those of our body, and if the body is drawn in any direction the soul must follow. The physical side of man's life being of so great an importance even to the soul, the true Word of God cannot be silent on the point. The Holy Quran has therefore applied itself abundantly to the reformation of the physical state of man's life. It gives us the most valuable and minute directions on all matters of importance with which man is concerned. All his motions, the manner of the satisfaction of all his requirements, the family, social and general connections, health and sickness, are all regulated by rules, and it is shown how external order and purity have their effect upon the spirituality of man. Considering the limited time I have at my disposal to-day I will briefly note only a few of the guiding rules, for to describe them in detail would require any amount of time.

A close study of the Word of God on this important point, *viz.*, the injunctions and directions relating to the reformation of the external life of man and his gradual advancement from savageness to intellect until he reaches the highest pinnacles of a spiritual life, reveals the following all-wise method. In the first place Almighty God has been pleased to draw him out of darkness and raise him up from a savage state by teaching him the rules relating to his ordinary daily actions and the modes of social life. Thus, it begins at the lowest point of human civilization, and first of all, drawing a line of distinction between man and the lower animals, teaches him the first rules of morality which may pass under the name of sociality. Next, it undertakes to improve upon the low degree of morality already acquired, by bringing the habits of man to moderation, thus turning them to sublime morals. But both these methods really relate only to one stage of advancement, the difference being only one of degree, and the wise Author of the

Universe has so arranged the system of morals that one may be able to advance from a low state to a higher one.

We pass on now to the third stage of advancement when man altogether forgets himself in the love of God and in doing His will, and when his whole existence is only for the sake of his Master. It is to this stage that the name *Islam* alludes, for it signifies total resignation to the commands and service of God and total forgetfulness of self. Thus says the Holy Quran **بلي من اسلم وجهه لله وهو محسن** "Verily he is saved (i.e., shall attain salvation) who sacrifices his life (or interests) for the sake of God, and submits himself to His will, who does not rest satisfied with mere lip-sincerity, but shows it by his performance of righteous deeds. Such a one will surely have his reward from his Lord, and there shall come no fear upon them, nor shall they be grieved." And again **قل ان صلوتي ونسكي ومهاياي ومما آتي للرب العلىن لاشريك له وبذلك امرت وانا اول المسلمين** "Say, my prayers and my sacrifices, my life and my death, are only for the God whose lordship extends over the whole universe, and who has no companion. Thus have I been commanded and I am the first Muslim i.e., the first man that has resigned himself and sacrificed his life in the way of Almighty God." **وان هذا صراطي مستقيما فاتبعوه ولا تتبعوا السبل فتفرق بكم عن صبيلى** "This is my path and it is the right one, therefore come and follow me, and do not follow any other path, and if you do, it will surely take you away from God." **قل ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله شفور رحيم** "Say to them: if you love God, come and follow me, then will God love you and forgive your sins, and He is surely forgiving and merciful."

Now I shall take and deal with the three states of life respectively, but before I proceed I must needs repeat the caution that the physical state of man's life, the source of which is the disobedient spirit, cannot, according to the Word of God, be chalked out as something quite distinct from the moral state. All the natural inclinations of man and all the desires and passions of the flesh, the Holy Quran has placed under the heading of the physical conditions, which, when balanced, regulated properly, put in action and utilized, are converted into excellent moral qualities. Similarly no hard and fast lines can be drawn between the spheres of the moral and the spiritua

states, but from the one man passes into the other after a total extinction of self in God, complete sanctification of the soul, entire severance from all low connections and union in God, unswerving fidelity to the Almighty, extraordinary love of the Creator, unsurpassed tranquillity of mind and full submission to the Will of God. Man does not deserve the title of man so long as the physical conditions do not assume the shape of moral qualities, for the natural desires are common to man and the lower animals, and there is nothing to mark the distinction between him and them.

Similarly the mere possession of some moral qualities does in no way bring about the spiritual life, for meekness of heart, peacefulness of mind, and avoidance of mischief are only so many natural qualities and may be possessed even by an unworthy person who is quite ignorant of the true fountain of salvation. Not a few animals are quite harmless and more sinned against than sinning. When tamed, they are not offensive in the least and being lashed do not resist. Yet notwithstanding all this no one can have the foolishness to call them men, not to say anything of good men. Similarly persons who stick to the worst beliefs, nay, sometimes even those who otherwise are guilty of the blackest deeds, possess such qualities. It is possible for man to be so tender-hearted as not to suffer the killing of the worms in his own wounds, the lice in his hair or clothes, or the worms which breed in the intestines or in the stomach and the bowels. I even admit that tenderness of heart may reach such a degree as to induce a man to give up the use of musk or honey as the procurement of the one involves the destruction and dispersion of the poor bees and that of the other the killing of the deer and its separation from its young ones. I do not even deny that there may be persons of such a compassionate nature as to refrain even from the use of pearls and silk, as both are obtained by a destruction of the life of worms. Further I have no reason to doubt the existence of soft-hearted men who may refuse to apply the leeches and be ready to suffer any hardship rather than take the life of the tiny worm. Last of all, I am even ready to admit that the feeling of tenderness may grow so strong in a man that he may even give up the drinking of water, for it also involves a waste of life, and thus put an end to his own life rather than destroy the animalcules contained in water. All this I admit, but is there any sane person who believes all this folly to be

productive of any moral excellence or designates this state as the state of a moral being? Is it thus that the soul of man can be purified of all internal corruptions which are an obstruction in the way of a true knowledge of God. Such harmlessness and inoffensiveness which is met with to a greater extent in some animals and birds than in man, can never be the means of attaining to the desired perfection. Nay, it is a fighting with the nature and going against its laws. It is a rejecting of the faculties and blessings with which nature has endowed us. We cannot attain to spirituality unless we bring into play the different faculties in their proper places, and when opportunity calls for them, and walk in the path which Almighty God has set out for us with perseverance and submit ourselves wholly to His will. He who sacrifices himself in His way cannot live without Him. He is like a fish that has been sacrificed by the hand of God and His love is the sea in which it lives.

To return to the subject in hand, as I have already stated, there are three sources which give rise to the threefold nature of man, *viz.*, the disobedient soul, the accusing soul, and the soul at rest. Accordingly there are three stages of reformation answering respectively to the three sources. In the first stage we are concerned with mere ignorant savages whom it is our duty to raise to the status of civil men by teaching them the social laws relating to their daily mutual relations. The first step towards civilization therefore consists in teaching the savage not to walk about naked, or devour carcasses, or indulge in other barbarous habits. This is the lowest grade in the reformation of man. In humanizing people upon whom no ray of the light of civilization has yet fallen, it is necessary first of all to take them through this stage and make them accustomed to morals of the lowest type. When the savage has learned the crude manners of society, he is prepared for the second stage of reformation. He is then taught the high and excellent moral qualities pertaining to humanity as well as the proper use of his own faculties and of whatever lies hidden beneath them. Those who have acquired excellent morals are now prepared for the third stage, and after they have attained to outward perfection, are made to taste of the union and love of God. These are the three stages which the Holy Quran has described as necessary for any wayfarer who travels in the path of God.

Our Holy Prophet had been raised at a time when the whole world had sunk to the depth of ignorance. To this the Quran alludes in the following words: **ظهر الفساد في البر والبحر** *i.e.*, "Both land and water have become corrupt." The metaphorical phrase translated into plain language would mean that the *Ahl-i-kitāb* or the people who had been given the Scriptures from God, had become corrupt as well as those who had never drunk of the fountain of inspiration. The Quran was therefore sent to bring life to the dead as it says: **اعلموا ان الله يحيي الارض بعد موتها** "know it for certain that God is now going to restore life to the earth which had been dead." Utter darkness and barbarism at this time prevailed over the whole of Arabia. No social laws were observed, and the most despicable deeds were taken pride in. An unlimited number of wives was taken, and all prohibitions were legalised. Rapine and incest reigned supreme, and mothers were taken for wives. It was to prohibit this horrible custom that the words **حرمت عليكم امهاتكم** were revealed in the Quran, *i.e.*, "your mothers are now prohibited to you." Like beasts they did not even hesitate to devour carcasses and cannibalism also was not unknown. There was no evil of the world but was freely practised by them. The great majority of them did not believe in a future life, and not a few were atheists. Infanticide prevailed throughout the whole country, and they mercilessly butchered the orphans to rob them of their properties. To the outward eye they had the forms of men but were totally devoid of rationality, modesty, jealousy and other manly qualities. Their thirst for wine was excessive and fornication was committed unscrupulously. Ignorance prevailed so widely that the neighbouring people called them *Ummi* or the ignorant. Such is the dark picture of the time and the country in which the Holy Prophet of Arabia appeared and it was to reclaim this wild and ignorant people that the Word of God came upon him. The threefold reformation of man to which I have called attention, was therefore destined to be brought about at this period by means of the Holy Quran. It is for this reason that the holy book claims to be a perfect guidance to mankind, as to it alone was given the opportunity to work a reformation complete on all sides, and the other books never got such an occasion. The Quran had a grand aim before it; it had first to reclaim mankind from savageness and to make them *men*; then to

teach them excellent morals and make them *good man*, and last of all to take them to the highest pinnacles of advancement and make them *godly*. The Holy Quran gives excellent instructions on these three points.

Attention must also be called to another very important point before I discuss the proper subject of the question, *viz.*, the three-fold reformation of man. It should be clearly borne in mind that the Quran does not inculcate doctrines which are against the reason of man and which therefore one is to be compelled to admit. The whole drift of the Quran and the pith of its teachings is the threefold reformation of man, and all other directions are simply means to that end. As we see that in the treatment of bodily diseases the physician sees the advisability of dissecting or carrying on operations on proper occasions or applying ointments to wounds, etc., so have the teachings of the Holy Quran also employed these means on fit occasions to serve the purpose when necessary and advisable. All its moral teachings, advices and inculcations have an all-pervading purpose beneath them which consists in transforming men from the physical state which is imbued with a tinge of savageness into the moral state and from the moral into the shoreless deep of the spiritual state.

. It has already been observed that the physical conditions of man do not differ in quality from his moral state. The fact is that the physical conditions when subjected to moderation and used on the proper occasion according to the directions of wisdom and good judgment, are transformed into the moral conditions. Before a man is guided in his actions by the dictates of reason and conscience, his movements do not fall under the heading of moral conditions at all, however they may resemble them, they are but natural and instinctive impulses. For instance, the love and tameness which a dog or a goat or any other domestic animal shows towards its master, cannot be categorised as courtesy and refined manners, nor can the fierceness of a wolf or a lion be classed as incivility or misbehaviour. What we call good or ill manners or morals, are the effect of an exercise of reason and must be shown at the proper time. The man who is not guided by the dictates of reason in his actions may be compared either to the child whose reasoning powers are not yet matured or to the mad man who has lost all reason. The only line of distinction that can be

drawn between the movements of a mad man or a child on the one hand and the actions of a man of reason on the other, is that the former are only natural impulses while the latter are the result of an exercise of the *reasoning* faculty. For instance, the young human being will, as soon it is born, seek the breast of its mother, while a chicken will, after it is hatched, begin to pick up food with its beak. Similarly, the young of a leech inherits instinctively the habits of that animal and that of a serpent or lion the habits of its own parents.

The young human being begins soon after birth to show human peculiarities. When a little grown up, these habits become more conspicuous. It cries louder and its smile assumes the form of laughter. It expresses its pleasure or displeasure in its movements but still these movements are more the result of impulse than that of an exercise of the intellect. Such is also man in his savage state when his intellectual faculties are yet in an embryonic state. He is subject to the impulses of his nature, and whatever he does, he does in obedience to them. His deeds are not the result of any deep meditation. The impulses of his nature subject to external conditions, assume an outward shape. It should not, however, be assumed that all these movements are necessarily improper; it is possible that some of them may resemble the judicious actions of a reasonable person, but it cannot be denied that they are not preceeded by any exercise of the reasoning faculties or by any deep consideration of their propriety or impropriety. Even if we may assume the presence of a very slight degree of reasoning in some actions of the savage, we cannot class his actions generally under the heading of good or bad actions, for the more powerful factor in bringing them about is not the reasoning faculty but an instinctive impulse or a yielding to desires and passions.

In short, we cannot rank as moral the actions of the being whose life borders upon those of savages and who is subject to his natural impulses like the lower animals, infants or mad men. The first stage of a moral being, *i. e.*, of one whose actions can be classed as good or bad morally, is that in which he is capable of comparing good and bad actions or two good or two bad actions of different degrees. This takes place when the reasoning faculty is sufficiently well developed to form general concepts and perceive the more remote consequences of its actions. It is then that man regrets for omitting

to do a good deed or feels repentance or remorse after doing a bad one. This is the second stage of man's life which the Holy Quran terms *nafs-i-lawwâma*, i. e., the accusing spirit (or to take a more familiar term, conscience). But it should be borne in mind that for the savage to attain to this stage of the accusing spirit, mere admonition is not sufficient, but he must have such knowledge of God that he may not look upon his own creation as an insignificant or unmeaning act. This soul-ennobling sense of God can alone lead to actions truly moral, and it is for this reason that the Holy Quran inculcates a true knowledge of God along with its admonitions and warnings and assures man that every good or bad action bears a fruit which causes spiritual bliss or torture in this life while a clearer and more palpable reward or punishment awaits him in the next. In short, when man has reached this stage of advancement which we have called the accusing spirit, his wisdom, knowledge and conscience reach the stage of development in which a feeling of remorse overtakes him in the doing of unrighteous deeds, and he is ever anxious to perform good ones. This is the stage in which the actions of man can be ranked as moral.

It is necessary here to define the word *خلق* *khulq* (morals). There are two words alike in form except the vowel point. One of them is *خلق* *khalq* which means the external creation, and the other *خلق* *khulq* which means internal creation or inborn quality. As the perfection of internal creation takes place in moral excellence and not in the innate passions of man, the former is consequently the proper signification of the word *خلق* *khulq* and not the latter. We may take this opportunity of exposing the error of the popular view that forbearance, humility and meekness are the only qualities which constitute good morals. The fact is that corresponding to every external limb or form of action, there is an inborn quality in man, and these various qualities, when displayed in the proper place, are termed morals. For instance, in weeping the outward action is that of the eye from which tears flow, but against this there is in the heart a power of melting which we may term tenderness which, when properly applied by a moral being is one of the excellent morals. Again a man applies his hands in defending himself against or opposing an enemy, but corresponding to this power of an external organ, there is in the heart a quality which we call courage and this, when properly used, is also one of the high morals, the possession of which is necessary for man to

attain to perfection. Similarly a man sometimes saves an oppressed man from the oppressor with his hands, or feels impelled to give something to the helpless and the hungry or serve mankind in some other way, but all such actions proceed from the inborn quality which we call commiseration. Or sometimes a man inflicts punishment upon a wrong-doer and the source of this outward action is the moral quality called vengeance. Or again there are occasions upon which a man who receives an injury, refrains from injuring in return and does not resist evil, and this refraining grows out of the moral quality which we term forbearance. In like manner, a man does sometimes employ his hands or feet or heart or brain or his wealth in doing good to his fellow-beings and then the corresponding moral quality of charity is at work. The truth is, as we have already said, that all these qualities are only ranked as moral qualities when they are used on the proper occasion. Thus in the Holy Quran, Almighty God says addressing the Prophet: **اِنَّكَ لَعَلٰى خَالٍ عَظِيْمٍ** "Verily thou art of excellent morals," i. e., all the high moral qualities such as charity, courage, justice, mercy, kindness, truth, high-mindedness, etc., are combined in thy person. In short, all the qualities with which man's mind is naturally endowed, such as politeness, modesty, honesty, generosity, jealousy, perseverance, chastity, devoutness, moderation, compassion, sympathy, courage, charity, forgiveness, patience, kindness, truth, fidelity, etc., when their outward manifestation is made on the proper occasion fall within the definition of virtues. All these grow out of the natural inclinations and passions of man when the latter are restrained by the use of due deliberation. Progress is an essential characteristic of man and is not shared by the lower animals and hence it is that true religion, good company and virtuous injunctions transform his natural passions into morals.

The Physical Conditions.

After these preliminary remarks we shall consider the teachings of the holy Quran in the first stage of the threefold reformation to which we have referred above. This is the earliest stage in man's civilization and it teaches the particular portion of morals which we term **ادب** (manners). Laws are laid down to moderate the rules of daily life and all that is necessary to make the savage a social being is

inculcated. The injunctions of the Holy Quran on this point are as follows :—

حرمت عليكم امهتكم وبنبتكم واخواتكم وعمتكم وختلكم وبنات الاخ وبنات الاخت وامهتكم التي ارضعنكم واخواتكم من الرضاة وامهتكم نسائكم وربائكم التي في حجوركم من نسائكم التي دخلتم بهن فان لم تكونوا دخلتم بهن فلا جناح عليكم وحلائل ابناءكم الذين من اصلا بكم وان تجمعوا بين الاختين الا ما قد سلف

Your mothers are forbidden to you and so are your daughters, and your sisters, and your aunts both on the father's and on the mother's side, and your nieces on the brother's and the sister's side, and your foster-mothers, and your foster-sisters, and the mothers of your step-daughters who are your wards, born of your wives to whom you have gone in, (but if you have not gone in to them it shall be no sin), and the wives of your sons who proceed out of your loins, and it is also forbidden that you should have two sisters as two wives at one and the same time ; this that you did before, is now forbidden to you. لا يعل لكم ان ترثوا النساء كرها It is not allowed you to be heirs of your wives against their will. And marry not women ولا تنكحوا ما نكح آباؤكم ومن سلف whom your fathers have married, but what is past shall be excused (for you did it in ignorance.) احل لكم الطيبات والمحصنات من الذين اتوا الكتاب من قبلكم اذا آتيتمو من المومنات والمحصنات من الذين اتوا الكتاب من قبلكم اذا آتيتمو Things good and clean are legalized to you, and you are allowed to take for wives virtuous women from among the believers and virtuous women from among them to whom the Scriptures have been given before you, provided you give them their legal portions and live chastely with them without fornication or secret intimacy. (There was a custom among some ignorant Arabs that if children were not born to a man, his wife secretly went in to another man, for getting children. It is for the extirpation of this savage custom which is here called *musafihat* *مسا فست* that the words have been used). ولا تقتلوا اولادكم Do not commit suicide. ولا تقتلوا اولادكم Do not kill your children. لا تدخلوا بيوتا غير بيوتكم حتي تستألفوها Enter not into houses other than your own like savages without permission, but wait until you have asked leave, and when you enter, salute the inmates saying

'peace be with you', and if you find no one in the house, enter not till the owner of the house gives you leave; and if the owner of the house ask you to go back, return forthwith, that is more decent for you. **واتوا البيوت من ابوابها** And enter the houses by their doors not by jumping over their walls. **واذا حييتم بتحية فحيوا باحسن منها اودوها**

And when you are saluted with a salutation, salute the person with a better salutation or at least return the same. **انما الصبر والميسر**

والانصاب والازلام رجس من عمل الشيطان فا تجنبوه لعلمكم **تفلسون** Wines and games of chance and idols and divining arrows are only an abomination of Satan's work: avoid them therefore that you may prosper. **حرمتم عليكم الميتة والدم ولحم الخنزير وما اهل لغير الله به**

والمنهنة والموقوذة والمتردية والنطيحة وما اكل السبع وما ذبح علي **النصب** You are forbidden to eat that which dies of itself, and blood, and swine's flesh, and all that has been slain under the invocation of any other name than that of God, and the strangled, and the killed by a blow or by a fall or by the horns of another beast, and that which beasts of prey have eaten of, and that which has been sacrificed to idols, for all these are as the dead. **يسئلونك ماذا اكل لهم قل اكل لكم الطيب**

And if they ask thee what is then lawful for them to eat, say every thing good and clean is allowed to you, only the dead and the unclean things which resemble the dead are forbidden.

واذا قيل لكم افسحوا في المجالس فافسحوا واذا قيل انشروا فانشروا

When it is said to you "make room in your assemblies for others," then make ye room that others may sit down. And when it is said to you "rise up," then rise ye up.

كلوا واشربوا ولا تسرفوا Eat and drink everything that is good (whether flesh or herbs), but be moderate in your diet and do not exceed the proper limits.

قولا سديدا Do not indulge in idle talk, but speak rightly when occasion requires it. **واثيابك فطهر والرجز فاهجر** And let your clothes be clean and let every thing that belongs to you, your body, your houses and streets and every place where you sit, be purified from dirt and uncleanness. **واخفض في صوتك واقصد في مشيك**

Let your pace be middling, i.e., neither too swift nor too slow, and let your voice be neither too loud nor too low unless the occasion requires otherwise. **وانزلوا فان خير الزاد التقوى** And when you set out on a journey make provision for it in every way, for sufficient provision

would be a safe protection against begging. **وان كنتم جنبا فاطهروا** And if

you are unclean, purify yourselves by bathing all over. وفي اموالهم حق
 للسائل والمحروم And of your substances there should be a due and
 stated portion for those who ask and for the dumb animals. وان خفتهم
 الا لتسطوا في البتني فانكحوما طاب لكم من النساء مبني وتلف وربع وان
 خفتهم الا تعدلوا فواحدة او ما ملكت ايما لكم ذالك ادني الاتعولوا There
 is no harm in your marrying the orphan girls who are your wards, but if
 you are apprehensive that as they have no guardian besides yourselves,
 you may therefore be sometimes tempted to deal with them unjustly,
 then marry of other women who have guardians, two, three or four
 provided you can act equitably towards them in all respects, but if
 you cannot, then marry only one, though you may need more. (The
 Holy Quran has granted a permission first and put a restraint then.
 The former was necessary because an undue restraint would have
 resulted in a general spread of fornication, and the latter checked excess
 in the number of wives which was unlimited in the days of ignorance).
 وآنوالنساء صدقتهن اهلهم And give women their dowry as a free
 gift.

In short this is the primary step which the Holy Quran has taken for the reformation of man and these are the rules by means of which it raised, and claims now to raise, savages to the status of social beings. These teachings simply contain rules of good conduct and social relations. So far it does not inculcate teachings containing high morals which are intended to make men morally great. It was necessary that this step should have first been taken for the people whose regeneration was the primary object of our Holy Prophet's appearance and who were actually living in a state of savageness far surpassing that of other people. They observed no law which could give them the distinction of being above savages. It was therefore necessary that the Holy Quran should have first of all taught them the rules of society.

The following point deserves special notice. خنزير *khinzir i. e. a pig* is one of those things which the Muslims have been forbidden to eat. The very name of this foul animal contains an allusion to the prohibition of its flesh. It is a combination of *khinz* and *ار* *ar*, the first part meaning "very foul" and the second "I see." The word literally means "I see it very foul." The name, which God gave this animal in the beginning therefore points to its foulness. But what is still more wonderful is that in Hindi this animal is known

by the name of **سوار** *suar* which is composed of two words **سو** *su*, and **ار** *ar*, the latter part being identical with the latter part of the Arabic word and the former being the exact equivalent of the first part of the Arabic form. The Hindi word therefore exactly means the same as the Arabic, *i.e.* "I see it very foul," the form also remaining Arabic. The Arabic origin of a Hindi word is no matter to wonder at, for as we have shown in the *Minan-ul-Rahman*, Arabic is the mother of all languages and its words are met with in all languages in thousands. *Suar* is therefore an Arabic word. In Hindi this animal is also known as **بد** *bad*, meaning bad or foul which is probably a translation of the original Arabic word. It appears that at an early age in the world's history when separation had taken place, the word *suar* which is the exact equivalent of and synonymous with the still prevalent Arabic form *khinzir*, was used to signify the name of this animal, and has kept the original form after the lapse of thousands of years. The Sanskrit form of the word may have changed a little but there can be no doubt that the root is Arabic, for it supplies the reason for which the name was given, and the word *khinzir* attests to the truth of the same view. As to the applicability of this sense of the word to the habits of this animal, there can be no question. Every body knows that it is extremely ugly and lives upon filth, and is moreover the most shameless of all creatures. The reason of its prohibition is now evident. Taken as food its foul flesh will have the most injurious consequences upon body as well as soul, for we have shown above that food affects the whole external as well as internal system of man. The pre-Islamic physicians of the Greek school also held that the flesh of this animal produced shamelessness. On similar grounds the Holy Quran has prohibited the flesh of animals that die a natural death, for it also affects both the physical health and the morals. Animals strangled or killed by a blow are treated like those that die a natural death.

To be continued.

UNITY v. TRINITY.

II.

The Divinity of Jesus considered with reference to the extent of his Mission.

We may yet apply another test to the deity of Jesus. If Jesus was God, his mission should have been universal and not limited to any particular community, for the empire of God extends over the whole world and not over any particular portion of it. God is not the Lord of the Jews alone but He is equally the Lord of the Magi, the Christians, the Hindoos and all other nations. The person who as a manifestation of the Deity appears for the guidance of the world, must extend his mission to all irrespective of creed and colour. The circle of his sympathy should naturally be so wide as to comprehend the different nations of the earth, for narrowness of ideas is quite inconsistent with the nature of a Divine incarnation. It strikes indeed very strange that one, who claims to be God on this earth of mortals, should have no concern or sympathy beyond the narrow circle of the Jewish tribe which unfortunately represented a very small section of the twelve tribes of Israel, and led a life of disgrace and subjection under the Roman rule. Jesus Christ, if he really was God (which he was not, his deity being only a creation of superstition and myth), set strange limits to the universal Divinity of God. It seems as if his design were to set up in opposition to the all-encompassing God-head of the great Lord of earth and heavens, an inferior divinity arbitrarily limited to a section of the Israelite nation. For, how can we imagine the Divinity of God reduced to such a narrow compass as not to extend beyond certain ruined and desolate Jewish settlements? How can we admit Jesus to be an incarnation of the great God of all the nations of the earth when his purpose and object are so narrowly limited to a few cognate relations. He who was a true image of God and His perfect manifestation, did not like Jesus limit his Mission to the Meccans, his own people, but declared in open words that his Mission like the deity of God was universal. In setting the loftiness of purpose displayed

by our holy Prophet against the narrow-mindedness shown by Jesus Christ, I shall produce evidence from books respectively recognised by the followers of the two eminent prophets. I shall quote verses from the Gospel and the holy Quran to show to the reader's satisfaction which of the two manifested a magnanimity of soul, a general sympathy and a yearning after the love of mankind, in preaching the word of God, and whose liberality and kind-heartedness have their scope limited to a few houses of his own tribe and kinsmen. For it is a mark of the purity of the soul and of the complete manifestation of the Divinity of God that one's sympathy should be so extensive, one's purpose so lofty and one's kind-heartedness so general as to embrace all individuals and peoples in one's kind intentions. It is the man with these extraordinary qualifications, whom we can reasonably regard as possessed of Divine attributes and as being the image of God, whose benevolence for his kind walks side by side with the Divinity and grace of God which manifest themselves irrespective of all distinctions.

Searching for evidence as to the extent of Jesus' mission, the only verses plainly bearing on this point which we meet with in the pages of the four Gospels, are those in which Jesus either positively asserts that he is not "sent but unto the lost sheep of the house of Israel" (Matt. 5 : 24) and cannot receive others (whom he calls dogs) in the fold, or directs his disciples not to preach to the Gentiles or the Samaritans but only to the lost sheep of the house of Israel, Matt. 10 : 6. But the holy Quran teems with verses clearly indicating that the Prophet Muhammad ﷺ had been sent for all people. Thus it says **قُلْ اِنِّي رَسُولُ اللّٰهِ الْيَكْمُ جَمِيعًا** and elsewhere **وَمَا ارسلناك الا رحمة للعالمين** "Say that I have been sent as an apostle of God for the reformation of *all* people"; and, "we have sent thee as an incarnation of Mercy for *all* the people." In the matter of preaching salvation and eternal happiness, therefore, the Prophet's Mission has not left out any corner of the world which may be inhabited by men. It has, on the other hand, invited both men and jinn to the path of guidance, and has not been sparing in bringing salvation to the doors of all. Look, on the other hand, at Jesus Christ to whom the claim to deity has been attributed. He holds back the good tidings of salvation from all but the sheep of Israel, and the purpose is anything but lofty. And

wonder of wonders that utter failure marks even the discharge of this slight duty.

It is admitted on all hands that dispersion had, long before the appearance of Jesus, taken place among the Israelites, and those to whom the mission of Jesus was originally directed were not all in Jerusalem. Ten out of the twelve great tribes of Israel, had, in the days of Nebuchadnezzar, been scattered far and wide. Even learned Christians have admitted that some of these tribes crossed the Persian border and settled in Afghanistan. The people who now inhabit that country and are known as Afghans, are their descendants. Others passed into India and took their abode in the valley of Cashmere, and it is beyond dispute that the Cashmiris are of Israelite origin. These tribes, afterwards, embraced Islam and on their accepting the truth, the promise of the Lord was fulfilled and power and dominion were once more restored to them, as the early kings of Cashmere and the Afghan sovereigns to this day, testify. Some of the Jews had also travelled in a westerly direction into Greece, and others went farther in the East so far as Tibet and China, but the majority occupied Afghanistan and Cashmere. To fulfil his mission, therefore, which was in his own words to gather the scattered sheep of Israel, it was incumbent upon Jesus that after the crucifixion he should have travelled into the countries where the Jews had taken their abode. When he had despaired of the reclamation of the Jews of Judoea the proper course for him to adopt was that after being delivered from the cross, or in the words of a Christian, after his rising from the dead, he should have come into India, visited Persia and Afghanistan, passed a part of his life in Cashmere, preached the word of God to all these scattered sheep of Israel, and invited them to that eternal life which the unfortunate Jews of Jerusalem had so cruelly rejected. Had he taken all these steps, we would have considered him to have performed the duty which lay on him, according to his own confession, like all conscientious and great men who are willing to sacrifice their lives in the fulfilment of their duties and do not lightly set aside the responsibilities which devolve upon them.

To us it seems quite ridiculous and irrational that he should have made a sudden ascent to heaven before he had acquitted himself of the heavy duty which rested on his shoulders, and while as yet the ill-luck-

ed tribes whom he came to reclaim from the power of the evil one, were, with the exception of a very small section, absolutely ignorant even of his appearance. Or, did any of the sheep of Isreal live in the heavens for whose sake the heavenly journey was so hurriedly undertaken? Is it not surprising that he should have taken a journey to the upper regions, which is an impossibility for mortals, and not attempted a visit to Cashmere or Afghanistan which in no wise was a difficult task? It is clear that the person who had power to undertake the former could much more easily have done the latter. Besides the settlement of the Israelites there, there were other attractions. The green and smiling land of Cashmere so like that of Galilee, his native land, in the charming beauty of its scenes and in the healthiness of its climate, should alone have invited the rejected prophet to begin a more glorious career there. We cannot imagine how the idea occurred to him of a trip to heavens before he had done his duty upon earth. Why did he leave millions of the people, he said, he had come for, in ignorance and error? How could he proceed on a journey upwards when he was fully aware that vast numbers of the Jews who had for centuries been awaiting the deliverance of Israel by the Messiah and praying day and night for his appearance, had been exiled from their houses, and were as yet quite in the dark even as to his appearance. How was he satisfied with the justice of his conduct in thus neglecting them all and depriving them of an opportunity even to see their deliverer after centuries of waiting? Did he not know that all their hopes had for centuries been centred upon the Messiah? Was not his heart moved to sympathy and did it not melt or them?

There is not the least doubt that if he had discharged his duty, he would have commanded our respect and sincere admiration. He would then, on the heavens, have rightly been called a travelling prophet, and upon the earth regarded as a true martyr for his people, on account of the hardships he should have borne for their sake. But his sitting on the heavens is quite meaningless and of no use whatever either to his people or to himself. If he had really a mind to redeem his people, he ought to have traced their footsteps into the far east and there delivered to them the message of eternal happiness with which he was charged. And the proper memorial for his

sacrifice in that case was that he should have breathed his last among his exiled brethren, and his tomb in a foreign country would then have served as a lasting monument of his noble sacrifice. Then would every sensible person have praised him for the trouble and hardships which he bore for his people, and then would his death in the effort to reclaim his tribe been termed a true redemption. But the unmeaning doctrine of atonement which is offered by the Christian missionaries, is quite a mystery to us. Millions of the Israelites for whom Jesus came, were as yet quite ignorant of his appearance but he without doing any creditable work, chose an accursed death for himself. Such a course for a redeemer is extremely unphilosophical. If A were suffering from severe headache, it would avail him little if B were to break his own head in perplexity, and no intelligent person would take this rash action of his in any way beneficial to the sufferer. Likewise, if Jesus really felt any sympathy for his people and had a mind to render them a service, the only course for him was that he should have willingly submitted himself to the hardships of travel and exposed himself to cold and heat, hunger and thirst, in search of his benighted people, and thus made a true sacrifice of all his interests to deliver others. And further as the word *Masih* also means one who travels much, he should therefore have thus been true to his name in this sense of the word. His example would then have been worthy of emulation, and every admirer of his would have longed to follow in the footsteps of the great exemplar and do service to his nation and country, patiently bearing the hardships of long and solitary journeys, as Jesus did. Such a noble deed on his part would indeed have deserved to be written by the following generations in letters of gold. The silent stone on his tomb in some distant land would have spoken to the following generations that he was the kind and self-sacrificing Reformer who travelled into far and distant countries that he may lend a helping hand to his people and reclaim them from the power of Satan. He would also thus have fulfilled the Divine law of flight which every great prophet had had to observe. And, in addition to all this, he would then have been honoured on earth as well as on heaven in accordance with the words which he spoke that a prophet is not without honour save in his own country and house, *Matt. 13: 57*. But alas! that he did not pay any heed to all these advantages to

himself and his people, but leaving undone the duty with which he had been entrusted, took rest in heaven as if he was tired of his mission upon earth and preferred a life of seclusion to the troublesome office of apostleship. We are sorry to note that he did not prove equal to the occasion, and his conduct is not only unjustifiable but far from the nobility and self-denial which we should expect in a true reformer.

In short, a strange contrast is brought to light when we witness, on the one hand, the failure of Jesus Christ in the discharge of his duty towards a limited community, and see, on the other, the zeal and enthusiasm with which our Holy Prophet preached his *universal* mission. It clearly leads to the conclusion that the Holy Prophet pre-eminently possessed the noble quality of mercy towards all, and that he combined in his holy person all the merits which form necessary qualifications of a great and universal reformer, and that Christ sadly lacked the quality of philanthropy as well as the other merits which make a universal preacher. The absence of magnanimity made Jesus limit the sphere of his mission to the unbelievers of his own tribe, for his very nature had not been endowed with more elevated qualities, and with this brief task ended his mission. But as the spirit and nature of the Holy Prophet (Muhammad) were sympathetically inclined towards all human beings without distinction of creed or color, and as his very soul had been so created that all other souls might avail themselves of its goodness, therefore his unlimited sympathy and high-mindedness could not rest contented with limiting his mission either to the Quresh or even to Arabia, but he invited the whole human race to accept the religion he preached. This expression of sympathy distinctly showed that the pure and perfect nature within him had been given an ardour and a zeal to do good to all intelligent beings breathing on the face of the earth.

The truth is, that the idea of a universal mission, extending to the corners of the earth, and an anxiety for the reformation of the various people who as distinct sects and tribes had permanently settled in distant lands with little or no connections with one another, thus inviting them all alike to the path of righteousness, is peculiar to the Holy Prophet of Arabia, and no prophet before him ever laid the foundation of such a universal mission. In narrowing his mission to a particular community, Jesus is no exception to the former

prophets, and cannot claim any superiority in that respect. The limit was removed by the Holy Prophet Muhammad, may peace and the blessings of God be upon him, who laid the foundation of a universal and all-embracing mission. The noble office of a universal reformer was granted to him alone, for he was the only person naturally fitted to bear that heavy burden. Therefore so far as men are concerned, the apostolic mission of the Prophet spreads out the skirt of its garment as wide as the Providence of God. Jesus, being himself God, should have looked to the care of all his creatures, but his sympathies were limited only to his blood-relations. To avoid the difficulty, if it be suggested that although at first Jesus admitted that his message was solely directed to the Israelites, yet later on he gave up the narrow view and laid claim to be a preacher to all nations, the fact betrays only fickleness and feebleness of mind. For, when he had once stated in plain words that he had come for none but the Jews, there was no room for him to forward an altogether inconsistent statement and say that he had been sent not for the Israelites alone but for the whole world. Suppose, for instance, a witness deposed before a Judge in the first instance that a certain richman (John) had made over to him one million sterling to buy an estate and make it over to one Peter who should be its sole owner, and that no other person should have a farthing's worth in that estate. He then deposed in the supplement of his statement that the money was made over to him with the direction that the estate bought with it should not be the sole property of Peter, but that he should be its joint owner with fifty others who should have equal rights with him. Shall the Judge then on the strength of the witness's latter statement award the estate in joint ownership to all the persons? Shall he not arrest the witness for giving false evidence and require him to state which of his allegations was true? In the same manner, to attribute to Jesus two contradictory statements which, if made in a Court of Justice, would bring the punishment of law upon the head of the author, is to do him the greatest injustice. But the pity is that the Christian missionaries in their greediness to make Jesus pass for a God, are blind to all serious objections and do not consider that in their efforts to raise him to Deity they reduce him below ordinary mortals and heap up contradictory statements in his sayings. Of this there are many other instances in what relates to

Jesus. For instance, they would allege, on the one hand, that Jesus is a perfect God, and on the other, that he is a perfect man. To human understanding this is an insoluble mystery. For a perfect assumption of humanity it was necessary for him to be like to us in all points and to possess all the inclinations and weaknesses natural to humanity, and this is diametrically opposed to the attributes of a perfect Divine Being. On the one hand, we must consider Jesus to be subject to all the human weaknesses, ignorance, forgetfulness, &c., and, on the other, we must believe him to have been eternally free from all ignorance and above all weakness. How these contradictory qualities may be assumed to exist in one and the same person at one and the same time, has never been and never shall be made clear.

In brief it is highly objectionable on the part of the defenders of the Christian faith that to put a gloss upon the doctrine of Incarnation, the wise sayings of Jesus should be made a jumble of nonsense and contradictory statements, and new material furnished to the Jews for animadversion. It is an attack upon the master to attribute to him two apparently irreconcilable statements, for in doing so, we shall be guilty of injustice and disrespect towards a righteous prophet of God. Even supposing that such words came from the lips of Jesus, it was the duty of every earnest enquirer to try to reconcile the two statements which to superficial and ignorant readers might strike as apparently contradictory. Such reconciliation can be effected easily. What Jesus gave out was that he had been sent only to the Israelites. When, therefore, he was rejected by the Jews of Syria and saw their obstinate wickedness, he saw another way of discharging the duty he had been entrusted with. He made up his mind to preach the Word of God to the Israelites who had settled in lands far from the centre, as the settlers in Greece, India, Cashmere and Afghanistan. This interpretation commends itself to us, not only because it removes an apparent inconsistency and acquits Jesus of the blasphemous charge of artfully devising a new scheme after his failure in his immediate mission, but also for its plainness and naturalness. Jesus was well aware that his mission embraced the whole house of Israel, and not a particular section of it. Therefore when the Syrian section rejected him with obstinacy and proved themselves hopelessly deaf to the reformer's voice, it was but natural that he should have turned his attention to the other

sections of the community who had taken their abode in distant lands. Even if we were to suppose that the founder of Christianity, when he gave up all hopes of the conversion of the Syrian Jews, did not turn his footsteps to the lost sheep of Israel, but in direct opposition to his own words commanded his disciples to preach the Kingdom of Heaven to the heathen world, we shall have to face another objection seriously damaging Christ's uniformity of character. For, while as yet the ten tribes of Israel to whom it was his primary duty to preach the Gospel, were quite unaware of his appearance, what reason had he to neglect them and trouble his head about other people? In short, judge it however you will, the claim of Jesus to a universal mission cannot stand. With the subversion of this claim, all argument as to the alleged Godhead falls to the ground, and so does the favorite doctrine of atonement.

If, as is alleged, evil cannot be avoided nor salvation attained except some one be hung upon the cross, the blood of the Jewish Messiah shall only atone for the house of Israel and like blood flowing from the veins of another Messiah is urgently needed to wash off the sins of the rest of mankind, and purify the human race, if purify it can. Nay, not only one but two other atonements are needed. It cannot be denied that Jesus could not fulfil the object of his life, but leaving it in an imperfect state took rest on heaven, before even conveying the message with which he had been charged to the lost Jewish sects. His substitute is, therefore, now needed to undertake for him that heavy and important task which one God so utterly failed to accomplish, *viz.*, travel over distant lands and visit the impenetrable tracts of land where the Jews were scattered at the time of their dispersion, deliver to them the message with which his great predecessor had been charged, and at last give up his ghost on cursed wood. A third Messiah is needed to suffer crucifixion for the rest of human race, the favored Israelites alone being excepted.

Having clearly shown that Jesus never asserted the universality of his mission, and that such an assertion was put forward in clear and distinct words by our own Holy Prophet, it is clear that even in this respect Jesus does not possess any peculiarity which may furnish the least ground for his highly exaggerated claim to be the Divine Being.

The Divinity of Jesus considered with reference to his alleged sinlessness.

We shall next consider if the alleged sinlessness of Jesus can furnish any argument as to his Deity and whether he possesses it as a peculiarity to the exclusion of all other prophets and reformers. In this case a decisive proof is offered by Jesus himself in one of his sayings. In Matt. 19 : 16, 17, a man is reported to have come to Jesus and said : " Good Master, what good thing shall I do that I may have eternal life " ? and he said unto him, " Why callest thou me good ? There is none good but one, that is, God." This leads to the evident conclusion that Jesus' refusal to be called good meant nothing but that he deemed himself to be sinful. The reply attempted by the advocates of Jesus' sinlessness is in itself an evidence of their hopeless discomfiture. It is alleged that as Jesus knew that he was God, therefore he meant in the words quoted above to convey to his hearers in a roundabout way, that the person who regarded him as a man only should not address him as good, for it was impossible for man to be released from the bondage of sin, and hence no human being could be good. But the absurdity of this interpretation is apparent to every man of common intelligence. If Jesus had distinctly put forth his claim to Godhead before the Jews, he should have been regarded by them as an heretic and the most sinful of men who by the law of Moses deserved to be put to death. How could a Jew then knowing of this claim call the claimant a good master consistently with the commandments of God ? If, on the other hand, the man had accepted the strange claim of Jesus, the remark was quite out of the way and uncalled for, as there was no denial of his Divinity. It is absurd to suppose that a Jew who confessed his own religion, should have, with a knowledge of the claim of Jesus to Deity, addressed him as good master. The Jewish religion rejects the theory of God appearing in flesh and regards such a claimant as the most sinful person. The advocates of Christianity must admit then that the man who accosted Jesus as good master must have had

faith in his Divinity if any man had such faith in that age, otherwise the epithet "Good" was quite out of place. The interpretation put upon this verse by Christian commentators is thus falsified. Moreover the plain words of Jesus, as reported in the Gospel, would not even bear the strained and far-fetched meaning given to them. No reasonable person would sympathise with the efforts to prove the sinlessness of Jesus by means of such perversion of meaning. It is clear that in the above verse Jesus denied his goodness or sinlessness in plain words, and to wrest any other meaning from it only illustrates the way in which all Christian doctrines are supported.

The fact is that such expressions are often met with in the words of all good men. They regard themselves as weak, and therefore attribute true goodness to God, the source of all purity and strength. They believe with full certainty that strictly speaking none is really good but the Lord, and that it is from that source that man finds support to overcome the frailties of human nature, and that independently of Him, he is a wreck and a failure. How unfair is it then that plain and simple words that are in accordance with the spirit and character of good and righteous men, are distorted into a claim to Deity. The same words have over and over again been used by good men of all times and all countries who look upon their Divine Master as the only source of all goodness. Therefore by way of humility and out of reverence towards their Heavenly Master from whom they receive the strength to be good, they do not allow themselves to occupy a position which only becomes Him, who is the source of all strength. The elect of God have always admitted their own weakness and inability to do anything good without the helping hand of God. To twist words intended to express the glory and greatness of God and the humility of his true servants into an arrogant and vain-glorious expression establishing the Divinity of the speaker, is simply ridiculous. Can we imagine that on being addressed as good master, Jesus was enraged on account of not being called good God? The absurdity of such an explanation is further clear from the fact that the Bible rejects such an idea altogether. The context puts it beyond doubt that Jesus spoke the words to show his own humility and to warn the enquirer that God is fountain-head of virtue, and that whatever of excellence

he saw in him, was a favour from God and not attained by his own exertions.

As to the alleged Deity of Jesus, who was not aware of it? The failures and the frowns of fortune he met with daily, had made his divinity apparent to all and saved him the trouble of expressly putting forth his claim. To show irritation and wrathful indignation at its denial was quite unreasonable in face of the circumstances, and displayed an utter want of self-control and self-denial. We are really unable to understand and the advocates of Jesus' Divinity equally unable to explain it rationally, that the man who had not the power even of self-defence, by no means a clear indication of omnipotence, and who experienced sad times and hard lot and received an ill-treatment at the hands of the Jews, themselves a weak and down-trodden race, was in fact the all-powerful God and the Lord of the Universe. We cannot attribute the sufferings and trials which Jesus met with to the Almighty Creator but only to some weak creature whom circumstances had placed at the mercy of his fellow-beings. Can we reasonably imagine the All-powerful God arrested by weak human beings, put into custody, chafed from one district to another, beaten and smitten on the face by constables, and in the clutches and at the mercy of a few individuals. Can reason admit of the All-knowing God to have prayed the whole night long without being listened to? Or can we understand a God standing in need of prayer and supplication?

To revert to our subject, the innocence of Jesus cannot be reasonably demonstrated. If the hostile critics of Islam, the Christian Missionaries of our own day, can infer the sinfulness of our Holy Prophet from his *istighfar* (asking the protection of God from the frailties of human nature), the admission of Jesus Christ that he did not deserve to be called good is *a priori* proof of his sinfulness. That he himself meant to express his own moral weakness is conclusively shown by his own conduct. In the first place he received the baptism of repentance at the hands of John which involved a confession of sins, and thus he set a seal to his own sinfulness. John's baptism was essentially a baptism of repentance for the remission of sins. The Prophet of Arabia, may peace and the blessings of God be upon him, did not repent at the hands of any other person. The matter gives rise to conclusions of importance

and should not be passed by unnoticed. If Jesus was innocent, what made him repent along with other sinners? Nothing but a sense of remorse for the weaknesses of the flesh could compel a man to go to another person with a consciousness of shame and to confess his sins before him.

Another point which made Jesus conscious of his foibles was the sweeping charges of his bitter enemies, the Jews, against himself and his mother which no pen can describe. As to some of these imputations, Jesus himself pleads guilty, while others have been narrated in the Gospels and admitted by Christian writers themselves. A study of the Jewish writers, on the other hand, presents such a vast multitude of objections that has really rendered it extremely difficult to assert the innocence of Jesus with even a shadow of plausibility. It is with regret that we mention the fact, but the blame lies at the door of the Christian Missionaries. Had they refrained from carping at the holy prophets of God and injuring Muhammadan feeling by especially levelling their abusive, contemptuous and captious attacks at the Holy Prophet of Arabia, the Muslims had no need to search the pages of Jewish writings and the Gospels for the failings of Jesus. None but the petulant Christian Missionaries are answerable for these sad stories of Jesus' failings, as they were the first to take this injudicious step of unreasonably finding faults with the holy prophets of God. They have tried all means to impute sinfulness to the sacred ones of God and unscrupulously used all fair and foul means, unnatural interpretations of simple verses and even fabrications to attain success in this unwelcome and vexatious task. But they did not consider that even Jesus had not been spared similar and even severer criticism. To avenge their attacks on the character of His holy prophets, God has paid the Christians back in their own coin by furnishing historical evidence very unfavourable to the reputation of Jesus. How clearly does it illustrate the truth of the words, "Judge not that ye be not judged" for "with what measure ye mete it shall be measured to you again." The cavilling reviews and the petulant remarks of the Christian Missionaries have injured sorely the feelings of innumerable Muhammadans. We do not see what there is of innocence or infallibility in Jesus that is not met with in a superior degree in our Holy Prophet. On the other hand, in the life of Jesus there is the confession of sin, repentance like that of sinners and deeds similar

to those of the guilty. Should it be argued that the sinfulness of other prophets is apparent from their faults as enumerated by hostile critics, we should say that the list of similar or even more culpable faults swells to an enormous extent in the case of Jesus. And if the finding of hostile critics can make any prophet guilty in the sight of God, there is enough of it in the life of Jesus for which a man could be condemned.

THE DRUNKENNESS OF JESUS.

Take one instance only, *viz.*, that of wine. Drunkenness is not only a sin odious in itself, but it is the root from which all evils spring. It excites the carnal passions in man and leads to wickedness, obscenity, fornication and bloodshed. In it takes place the worst development of all the great vices. It appears not only from the objections brought against Jesus by the Jews but also from a study of the Gospels themselves that Jesus used this liquor throughout his life. It is for this reason, perhaps, that drinking is a necessary element in the sacrament known as the Lord's Supper. Jesus himself confessed his drinking of wine when he said of John that he did not drink, but as to himself he used the words a gluttonous man and a wine-bibber to denote his excess in drinking—(Luke 7 : 33). In fact it has never been contested that Jesus was addicted to the habit of drinking. The "Epiphany" (Calcutta), a well-known Christian religious paper, also admits in its issue of the 27th April last that "Christ both ate flesh and drank wine." In Daniel, Chap. I, wine has been called impure, and it is written that Daniel determined not to defile himself with wine. But the truth is that wine is so abominable a thing that it does not need to be condemned by the Old or New Testament or any other book. On the other hand, if we were to suppose a book that claimed a heavenly origin bestowing praises upon drinking, wine would not thereby become really excellent, but the fact will only lead us to the conclusion that such a book could not come from a pure origin. We do not depend upon the testimony of any book in condemning a thing when the evil it produces and the mischief it works are apparent from every day experience. Of all the evils that have wrought the destruction of society and made a hell on earth, none comes up to wine in its pernicious effects. Examples illustrating the ruin and havoc intemperance has wrought, are innumerable, but neither these

pages nor the reader's patience can bear them. It is sufficient to quote the remarks of a great and well-known Christian gentleman of our own day, H. E. Lord Curzon, the Viceroy of India. The speech in which these remarks occur, was given by His Excellency at a meeting of the Army Temperance Association at Simla on the 9th June 1901.

The Viceroy said :—

"I now pass to the work of this Association and the need for it. Temperance or intemperance in the British Army, at whichever side of the shield you like to look, has passed through many phases. We remember stories of the soldiers with whom the Duke of Wellington fought many of his great battles. There was not much temperance or sobriety among them, they were drawn from a low class of the population, and in those days the extraordinary and grotesque illusion prevailed to which all subsequent experience has given the lie, that the hardest drinker was also the best fighting man. The Duke of Wellington said so on many occasions; and he was always alternating between respect for the bravery of the men who won his battles and disgust at their vices. We have long ago got away from all that, and you have not had a single commander of recent times who would not tell you that a hard-drinking soldier is not merely a moral disgrace, but a military danger. (Applause). Read what Lord Roberts said about our men in South Africa. They were sober there—by compulsion, perhaps, as well as by choice, for drink was not to be had—and they comported themselves like heroes and gentlemen. It was only when they got back that Lord Roberts feared they would fall below the high standard that they had observed in the field because of the temptations to drink that were pressed upon them at Home. Accordingly we have passed, as I say, into the phase of life in which everyone admits that the sober soldier is a better man than the intoxicated soldier, the moderate drinker than the hard drinker; and I dare say that the *total abstainer is the best of all* (applause). No one will deny that; but, Gentlemen, we cannot stop there. We have only got so far to an abstract admission. We must translate it into concrete fact. It is not of the slightest use for any of us to indulge in platonic aphorisms, and then to think that our work is over. It is no good for speakers on this platform to say how much better the British army is now-a-days than it was in the days of Balaclava or Waterloo, and to think that this is the end of

the whole business, and that nothing more need be done. It is no good either for soldiers from Jutogh or anywhere else to applaud excellent sentiments to which we all treat them, and then to walk back and drown it all in a too liberal participation in the joys of the regimental canteen (applause and laughter). So we have to face the facts, and not delude ourselves either with sentiment or with figures : for if there is one thing that is sometimes capable of being even more fallacious than sentiment, it is figures (laughter). Therefore I decline to say that all is well, because, at an earlier period of our history, it was worse ; and I refrain from quoting statistics of crime or returns of orderly-room lest I should be lulled into thinking that because they illustrate the growing advance of temperance, therefore the battle has been won. That is not the case. Crime returns are neither the sole test nor an infallible test ; and the Commanding Officer who thinks that because he can show a clean sheet in this respect, there is no excessive drinking going on in his regiment is often living in a fools' paradise. Let us recognise, and let this Society recognise, that even if crimes resulting from drink diminish, as I hope and believe that they do, there are still far too many ; that if cases of "*drunk and disorderly*" are fewer, *they ought to be fewer still* ; and that there are in every regiment a large number—too large a number—of men who still take more than they should, who *habitually drink* hard, even if they are not convicted of intoxication, and who are constantly on the *brink of excess*, even if they do not actually step over it. I had some official figures given me the other day which showed that in one British regiment in India in the month of April last, where the total number of men, exclusive of patients in hospital and members of this Association was 380, the amount of beer consumed was nearly 130 hogsheads (laughter). Now *this meant an average daily consumption of 2½ quarts for every man* ; and when you remember that among the 380 must have been several men who only drank in moderation, you will see that there must have been a certain number in the regiment who drank much more than was good for them. These are men, therefore, that this Association ought to try and get within its mesh. We want to stop, not merely gross excess leading to crime, but steady drinking leading to disordered faculties and physical and moral decline. I believe, that if every Commanding Officer in India were told that he himself would be judged by the sobriety of his regiment ; and that a

flourishing Canteen Fund would be looked upon as the mark of a bad Colonel, it would be a most excellent thing; and I respectfully present this suggestion for what it is worth to the Commander-in-Chief (applause and laughter).

There is only one other point of view from which I desire to plead the cause of this Association, and to appeal to the officers and soldiers of the British Army in India. It is a wider and, in my opinion, a higher standpoint. What, I would ask, are we all here for—everyone of us, from the Viceroy at the head of the official hierarchy to the latest joined British private in barracks?.....That is why it behoves everyone of us, great or small, who belong to the British race in this country, to set an example. The man who sets not that example is untrue to his country. The man who sets a good one is doing his duty by this. *But how can the drunkard set an example, and what is the example that he sets?* and what sort of example too, is set by the officer who winks at drunkenness instead of treading it under foot? It is no answer to me to say that the native sometimes gets intoxicated in his way just as the British soldier does in his. One man's sin is not another man's excuse."

These words coming from the highest dignitary in the Indian continent lay down in clear and emphatic terms that drunkenness is at the root of all the abasement of the Christian Society, and that it has given rise to the greatest evils and the most atrocious crimes. But to whom does the blame of all this attach, and what is the source from which all these evils spring? To none but Jesus Christ himself and from no other source but his personal example and his teachings. When the great exemplar himself indulged in drunkenness freely, what is the fault of his followers in yielding to this vicious habit, for they must imitate him as the standard of moral excellence. The Christians know it for certain that their leader and guide was just the reverse of a teetotaler and made drinking an essential element of his religion by introducing it in the Lord's Supper. How can then the speeches of others—however elaborate and reasonable—have the slightest practical influence on their lives? Had a lecture on temperance like the one quoted above been supported even by a single verse of the Christian Scriptures, which in the case is sadly wanting, a fact which must be deplored by every preacher of righteousness, a soul would have been breathed into the words and the impression upon

the audience would indeed have been remarkable. But we cannot imagine the use of such a lecture to a Christian audience who see in the New Testament all that is noble and inspiring, and find no injunction in that book against drink. On the other hand, they have there the example of Jesus, the ideal of all that is great and good, whom they must imitate, freely indulging in the use of wine. Why should they then turn aside from his footsteps? Men are naturally inclined to imitate the person whom they have pitched upon as their ideal and guide, and there is no reason why the Christians should not follow the example of their Master. The model presented to them in the life of the "great exemplar" is not one of teetotalism. Nay, Jesus was even called a gluttonous man and a wine-bibber for his constant use of this liquor. His power can certainly not deliver them from the tyranny and slavery of wine. However hard they may try to break this bondage, they can never succeed, for their very ideal cannot show a life spotless in this respect. It is certain that habits of intoxication have vitiated the Christian community and done it lasting harm by exciting the wild and carnal passions, but it is equally certain that within the pale of Christianity men of different temperaments and natures cannot act upon the doctrine of total abstinence from strong liquors. Rare instances of teetotalers among professing Christians, are only exceptions to the general rule and are nothing compared with the overwhelming majority of those given to the use of liquor.

The effect of Drunkenness upon Moral Teachings.

It is with a sense of deep regret that we have to remark that this inadvisable permission of drink has rendered the moral teachings of Jesus Christ a practical failure. "Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39), are words which, without going to the depth of their meaning and practical application, seem no doubt plausible on the surface, but the question is, if a drunkard can follow the rule. Will he not, enraged on being offended, outstep the limit even of "a tooth for a tooth" and take out four for one? Similarly by the Gospel rule that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28) is good and without doubt commendable to all appearance, but no rational being can admit that a drunkard, with his carnal passions highly excited by strong drink,

can keep his looks chaste. The truth is that such a boisterous fellow is apt in the state of intoxication to commit the most detested and horrible crimes all unscrupulously. Teachings therefore which contain verbal injunctions against crimes but open wide doors as to their causes and give full permission for indulgence in them, can hardly establish a man with firmness on the rock of purity.

In contrast with this erroneous treatment of the moral diseases we are bound to mention the wise measure suggested by the Holy Quran. On the one hand, it has struck at the root of the evil by strictly forbidding the use of the intoxicating liquors, passing censure upon wine and declaring it as the deadly enemy of righteousness and purity. For the protection of the eye and the heart from unchaste looks and ideas, it has, on the other hand, enjoined matrimony and allowed the taking of one, two, three, or four wives only that man may keep himself virtuous. The man who takes several wives to keep himself chaste and as a protection against uncleanness of heart, is far better than the person who has only one wife whom he hates, because he cannot keep a chaste look and a pure heart and is likely to fall in to temptation and give himself up to demoralization. There is not the least doubt that the man who does not drink wine and on account of the constant sickness of his first wife or her barrenness or his natural aversion to her or some other reasonable cause, feels the need of taking another wife and observes the rights of both, walks in righteousness upon the earth like angels. Suffice it to mention in support of this that there is a great majority of men of this sort whose righteousness has been proved to the world. In contrast with this type of men who have freed themselves from the bondage of sin, is the class of persons who, on the one side, are addicted to drinking which excites sensuality, and on the other, have not a wife who should soothe their passions. Such men are in the lion's den, and there is every likelihood of their falling some day a prey to the bestial passions.

It is for this reason that I cherish a far greater love for my Lord and Master, the Prophet Muhammad ﷺ than for Jesus Christ, and this is the reason that the former stands on a much higher and firmer rock of purity and innocence than the latter. The causes in which virtue takes its rise and the occasions on which it may be practised, were not granted by the Lord Almighty in the same abundance to Jesus Christ as to our Prophet and the former far

surpassed the latter in these respects. Jesus Christ made free use of wine and never took a wife. Now we believe that Providence protected him from evil, but we cannot admit that under these circumstances he could be as perfect in the purity of heart and in spotlessness of character as the person who remained a total abstainer throughout his life and had also lawful wives. Although we are sometimes told to take it as a miracle of Jesus that, notwithstanding his use of intoxicating liquors and his celibacy, he led a life of righteousness, yet when one sees how his adverse critics have, on this very account, been furnished with materials from the circumstances of his life to build up a structure of blames and charges against him, one cannot help exclaiming that it would have been far better had Jesus refrained from showing such a miracle. His free and intimate connections with women of dubious character have been the chief points of attack. As a teacher of the purity of heart it was his bounden duty that he should have shunned the company of women notorious for prostitution, and thus set a good example to his disciples. As the case is, Jesus laid himself open to the objection which it is not easy to refute that he showed weakness, disgraceful for a prophet, in the discharge of this great moral duty, and a critic not well-disposed would trace the evil to the habitual use of wine and to an excitement of the bestial passions. It is not the Jews alone who attack the founder of Christianity with this weapon, but the same has been made use of by persons who were once members of the Christian Community and whose refutation of that religion is not due to old religious hatred, but to the strength of argument on the opposite side and who have risen into an open revolt against Christianity and its founder. Such objections on the conduct of Jesus are freely published and circulated not only in the streets of London but in distant corners of the world, India itself being no exception.

Nineteen hundred years of sad experience have at last convinced the Christians that drunkenness corrupts morals, undermines righteousness and vitiates the very nature of man. The more respectable amongst them are now trying their best to eradicate the evil and to take the pledge. There is no doubt that this is a move in the right direction, but it is equally certain that the attempt is against the teachings of Christ, and the gentlemen concerned probably propose to have some new Christian Scriptures to support them in their exertions.

The lesson which the Christian people have learned after nineteen centuries of drunkenness and the difficulties with which their way is beset, are attracting them towards the teachings of the Holy Quran. The fearful picture of drunkenness which Lord Curzon has drawn in his speech is found in far more effective words in the Holy Quran. The Viceroy, no doubt, has at heart the welfare of his country and is doing his best to improve the condition of his subordinates. A spirit of sympathy for the ruling and the ruled imparts a spirit of sincerity to his words, but one thing is wanting. Had it been possible, His Excellency would certainly have quoted the Gospel in support of his assertions, a step which would have imparted new force to his words. Had a Muhammadan had such a subject to speak upon, he could have quoted clear and definite verses of the Holy Quran to show that drunkenness brought the displeasure and wrath of God upon the transgressor.

All this goes a long way to prove that teachings unattended by any injunction to abstain from the intoxicating liquors are simply useless. To teach meekness and forgiveness to drunkards and profligates and to tell them that they should be chaste and not look to lust after women, is only wasting so many words and an idle occupation. The most important part of the work of a prophet, the true reformer of his people, consists in finding out and trying to remove the causes and sources of evil. When these are rooted out, the effect shall cease of itself and the flood of sins which breaks up all barriers shall thus be dammed up. Here do we draw the line between the Holy Quran and the New Testament. The one has ignored the causes and sources from which evil springs up and has flattered itself with a few statements containing moral teachings which can never pass from the domain of the theoretical into that of the practical. The other like a wise and far-seeing doctor and a true sympathiser of humanity has, in the first instance, applied itself to remove the causes of sin, and thus sapped the foundations of evil and moral depravity. This is the point to which we must draw the attention of gentlemen who boast so much of the high moral teachings of the New Testament. It cannot be contended that the Gospel-teachings have ravaged morality by declaring the lawfulness of wine which is the open enemy to mercy, justice, forgiveness, piety, righteousness and all the noble moral qualities to which man can aspire. With the enemy within the precincts of the house how can its inmates be safe against its attacks.

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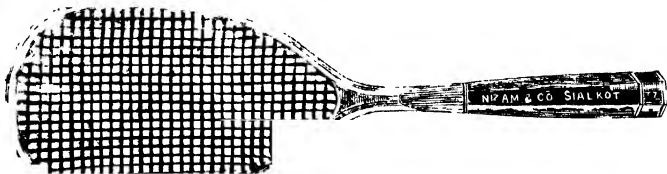
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THE REVIEW OF RELIGIONS

(APRIL 1902.)

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ISLAM—(contd.)

THE MORAL CONDITIONS OF MAN.

Having briefly indicated what directions the Holy Quran gives in the first stage of reformation, we now come to the second. After it has given to the *savage* the necessary rules of guidance, it undertakes to teach him high morals. Time and space do not allow us to treat this subject at full length here. We shall therefore mention, as a specimen, only a few of the moral qualities upon which the Holy Quran has laid stress. All moral qualities fall under two heads: (a) those which enable a man to abstain from injury, and (b) those which enable him to do good to others. To the first class belong the rules which direct the intentions and actions of man so that he may not injure the life, property or honour of his fellow-beings by means of his tongue or hand or eye or any other member of his body. The second class comprises all rules guiding the intentions and actions of man in doing good to others by means of the faculties which God has granted him, or in declaring the glory or honour of others, or in forbearing from a punishment which an offender justly deserves, thus giving him the positive benefit of having escaped a physical punishment or loss of property which he would otherwise have certainly suffered, or in punishing him in such a manner that the punishment turns out to be a blessing for him.

CHASTITY.

The moral qualities which fall under the heading of abstaining from injuries are four in number, and each one of these is designated by a single word in the Arabic language whose rich vocabulary supplies a different word for different human conceptions, manners and morals. First of all we shall consider احسان (*ihsan*) or chastity. This word signifies the virtue which relates to the act of procreation in men and women. A man or a woman is said to be محصن or محصنة (*muhsin* or *muhsana*) when he or she abstains from illegal intercourse and its preliminaries which bring disgrace and curse upon the head of the sinners in this world and severe torture in the next, besides the

disgrace and loss caused to the relatives. None is more wicked than the infamous villain who causes the loss of a wife to a husband and that of a mother to her children, and thus violently disturbs the peace of the whole household, bringing ruin upon the head of both, the guilty wife and the innocent husband and children. The first thing to remember about this priceless moral quality which we call **احسان** i. e., chastity, is that no one deserves credit for refraining from satisfying his carnal desires illegally if nature has not granted him the desires themselves. The word 'moral quality' therefore cannot be applied to the mere act of refraining from such a course unless nature has also granted a man the powers which produce in him the capability of committing the evil deed. It is refraining under such circumstances, i.e., against the desires of the passions which nature has granted man, that deserves to be credited as a high moral quality. Nonage, impotency, emasculation or old age nullify the existence of the moral quality we term chastity although a refraining from the illegal act exists in their case. But the fact is, that in their case it is a natural inclination, and there is no resistance of passion, and consequently no propriety or impropriety of the act. This, as we have already said, is a distinction of importance between natural inclinations and moral qualities, in the former of which there exists no tendency to go in the opposite direction, while in the latter there is a struggle between the good and evil passions which necessitates the application of the reasoning faculty. There is no doubt then that, as above indicated, children under the age of puberty and men who have lost the power, upon which restrictions are to be imposed, cannot claim to possess a moral quality of so great a value, though their actions might resemble those of chaste men and women. But their chastity, if it might at all be called chastity, is only a natural inclination over which they have no control.

The directions contained in the Holy Word of God for the attainment of this noble quality are described in the following words:—

قُلْ لِلّٰهِ مَعِينٌ يَفْضُوْا مِنْ اَبْصَارِهِمْ وَيَصْغُرُوْا. وَرُوحَهُمْ ذٰلِكَ اَرْكَبِيْ لَهُمْ وَقُلْ
لِلّٰهِ مَنَابِتُ يَفْضُوْا مِنْ اَبْصَارِهِمْ وَيَصْغُرُوْا. وَلَا يَبْدِيْ زَيْنَتَهُنَّ اِلَّا مَا
ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ عَلَيَّ جِيُوْبَهُنَّ وَلَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيَعْلَمَ مَا يَفْعَلْنَ
مَنْ زَيْنَتَهُنَّ وَتَوْبُوْا اِلَيَّ اِنَّهُ جَمِيْعًا اِيَّاهُ الْمَوْتُوْنَ لَعَلَّكُمْ تَتَّقُوْنَ (النور)

Say to the believing men that they should restrain their eyes from looking upon strange women whose sight may excite their carnal passions, and that on such occasions they should cast down their eyes. Say to them also, that they should observe continence, and so keep their ears from the hearing of sweet voices and songs of strange women and stories of their beauty; for this is the best way of having pure sights and hearts. Say to the believing women that they refrain from casting their looks upon strange men and restrain their ears from listening to their lustful voices, and observe continence; and that they display not the decorated parts of their bodies except those which are external; and that they draw their veils over their bosoms so as to cover their heads and ears and necks and breasts; and let them not strike their feet together like dancers. This shall be a sure method of saving them from stumbling before evil. And they should all turn to God and pray that He should protect them from stumbling; that is, the second remedy. **ولا تقربوا الزنا انه كان** Draw not near unto fornication, *i. e.*, keep aloof from occasions which give rise to such ideas, and keep away from paths which might lead to a commission of the sin; for he who commits fornication does an extremely wicked deed, and it is an evil way, for it keeps back from the goal and is a dangerous obstacle in attaining the desired perfection: **وليسعفف الدين لا يجدون لكا ح (النور)** and let those who cannot find a match employ other means to preserve their continence, as fasting or taking light food or doing hard work. **ورهبانية ابتدعوها ما كتبناها عليهم فاسارعوها حق رعايتها (الحديد)** Some people have devised methods of their own for restraining themselves from sexual relations as by adopting celibacy or monasticism, and thus deprecating marriage, or by submitting themselves to castration, but all these methods have been invented by the people themselves. We did not prescribe these to them, and the result was that they could not observe those innovations as they ought to have observed.

Here Almighty God negatives the assertion of His having prescribed the methods of castration, etc., for had these been the commandments of the Almighty, all the people would have had to observe these rules, and then the human race would long since have disappeared from the face of the earth. In addition to the disadvantages and immorality attaching to the evil practice, it is an objection against the Creator for having created such a power in man. Moreover, it can be

easily seen that there is no merit in being unable to do an act, but that credit is due to him only who has to resist the evil tendency and overcome the evil passions from a fear of God. The person who has the energy in him deserves a two-fold credit, *viz.*, for the application of the energy in the proper place and for refraining to apply it where there is not the proper occasion. But the man who has lost it, is not entitled to either one of these. He is like a child, and deserves no credit for refraining from what he has lost the power to do. There is no resistance, no overcoming, and consequently no glory.

These verses not only contain excellent teachings for the attainment of chastity, but point out five remedies for observing continence. These are : restraining the eyes from looking upon strangers, and the ears from hearing strange voices exciting lust, not hearing the love-stories of strange men and women, avoiding every occasion where there may be fear of being involved in the wicked deed, and, last of all, fasting, etc., in case of celibacy. •

Here we can confidently assert that the excellent teachings upon chastity, together with the remedies for continence, as contained in the Holy Quran, are a peculiarity of Islam. One particular point deserves special attention. The natural propensity of man, in which sexual appetite takes its root, and over which man cannot have full control, except by undergoing a thorough transformation, is, that whenever there is an occasion for it, it takes fire and throws its object into serious danger. The Divine injunction in this respect is therefore not that we may look at strange women and their beauty and ornaments or their gait and dancing so long as we do it with pure looks, nor that it is lawful for us to listen to their sweet songs or to the stories of their love and beauty, provided it is done with a pure heart; but that it is not lawful for us to cast glances at them, whether to lust or otherwise, and to listen to their voices, whether with a pure or an impure heart. We are forbidden to do an act in doing which we are not treading upon sure ground. We must avoid every circumstance which might make us stumble some time or other. Unrestrained looks are sure to lead to danger, and therefore we are commanded not only not to look to lust after a woman but not to look at her at all, so that the eye and the heart should remain pure and perfectly free from every dross. If the eye is accustomed to look after strange women, there is fear lest it should sometime lead to dangerous con-

sequences. For the attainment and preservation of chastity therefore, there could be no higher teaching and no nobler doctrine than that inculcated by the Holy Quran. To let loose a hungry dog over loaves and then expect that it would not do so much as think of them, is a vain desire. The Word of God therefore restrains the carnal desires of man even from smouldering undetected and enjoins upon him to avoid the very occasions where there is danger of the excitement of the evil passions.

This is the secret underlying the principle of the seclusion of women in Islam. It is sheer ignorance of the noble principles of that religion if we take the seclusion in the sense of shutting up women like prisoners in a gaol. The object of seclusion is only this much that both men and women should be restrained from intermingling freely, and that neither sex should be at liberty to display its decorations and beauty to the other sex, and this rule is no doubt conducive to the good of both sexes. It should further be borne in mind that **غض بصر** is in Arabic the casting down of one's eyes when the object of sight is not one which it is proper for a person to look at freely, and not the refraining of one's looks on the proper occasion. Every one who has a yearning after righteousness of heart, should not, like savages, be looking on all four sides. The casting down of eyes on proper occasions is the first requirement of a social life. The habit without causing any serious disadvantage to man in his social relations, has the invaluable advantage of making him perfect in one of the highest morals which we call chastity.

HONESTY.

We come next to the second moral quality of refraining from injury which is called in Arabic **امانة**, i.e., honesty, which consists in not injuring others by cheating them or taking unlawful possession of their properties. This quality is naturally met with in man. An infant, free as it is from every bad habit, is averse to suck the milk of a woman other than its mother, if it has not been entrusted to her when quite unconscious. This habit in the infant is the root from which grows the natural inclination to be honest, and which is later developed into the moral quality known as "honesty." The true principle of honesty is, that there should be the same aversion to the

dishonest taking of another's property, as the child has to suck the milk of others than its mother. In the child, however, this is not a moral quality but only a natural inclination, inasmuch as it is not regulated by any principles, or displayed on the proper occasion. The child has no choice in the matter, and unless there is a choice, the action not being the action of a moral being, cannot be included in the category of moral conditions. The person who, like the child, shows this inclination in obedience to the requirements of his nature without looking to the propriety of the occasion, cannot, in the strict sense of the word, be called an honest and faithful man. The person who does not strictly observe the conditions which raise this natural inclination to the status of a moral quality cannot lay any claim to it, although his action might, to outward appearance, resemble the action of a moral being which is done with all the requisites and after a due consideration of its advisability. We cite as specimen a few verses from the Holy Quran bearing upon the subject :

ولا تؤتوا السفهاء اموالكم التي جعل الله لكم قياما وازقاؤهم فيها واكسوهم
وقولوا لهم قولا معروفا وابتلوا اليتامى حتي اذا بلغوا النكاح فان آنستم
منهم رشدا فدفعوا اليهم اموالهم ولا تاكلوها اسرا فابدارا ان يكبروا و
من كان غنيا فليستعفف ومن كان فقيرا فليأكل بال المعروف فاذا دفعتم
اليهم اموالهم فاشهدوا عليهم وكفي بالله حسيبا واما الذين لو تركوا من
خلقهم ذرية ضعفا فاغوا عليهم فليعقوا الله وليقولوا قولا مديدا ان الذين
ياكلون اموال اليتامى ظلما انما ياكلون في بطونهم نارا وسيصلون سعيرا
(النساء) "And if there are among you any owners of property

who are weak of understanding, being minors or orphans, and have not sufficient prudence for the management of their affairs, you should assume full control over their property as a Court of Wards, and do not ~~make~~ ^{hand} over to them that which God has placed with you as a means of support and as stock of trade, but assign them a portion of it such as is necessary for their maintenance and clothing ; and speak to them useful words such as may sharpen their intellects and mature their understandings, and train them for the business which is most suited for their capacities, giving them full instruction in these respects. And examine them in whatever you instruct them in, so that you may be able to see if they have made any progress. And when they attain the age of maturity (for which the proper limit is eighteen), and you

perceive that they are able to manage their affairs well, hand over their substance to them. And do not waste it profusely, nor consume it hastily under the fear that they will shortly be of age, to receive what belongs to them. If the guardian is rich, he should abstain entirely from taking remuneration from the orphan's estate; but if he is poor, he should take according to what is reasonable. (It was a well-known rule among the Arabs that the guardians of an orphan's property, if they had a mind to take any remuneration for their services took it, so long as possible, out of the profit, which the trade brought in and did not touch the stock. The Holy Quran therefore permits the taking of recompense in this reasonable manner). And when you make over their substance to them, do it in the presence of witnesses. God takes sufficient account of your actions. And those who are dying and leave behind them young and weakly offspring, should fear lest they make a bequest detrimental to the rights of children. Surely they, who swallow the substance of orphans unjustly, do not swallow substance but fire, and shall at last themselves be devoured by the burning flames of hell-fire."

This which God has preached, is the true honesty and faithfulness, and its various requisites are clearly set forth in the verses quoted above. Honesty which misses any* of these requisites cannot be classed as one of the high morals but a natural inclination in its crude state, and not quite safe against every breach of faith. Elsewhere the Holy Quran says :—

ولا تاكلوا اموالكم بينكم بالباطل وتدلوا بها الى الحكام لتاكلوا فريقا من
 اموال الناس بالاثم وانتم تعلمون (البقرة) Do not consume each other's
 wealth unjustly, nor offer it to judges as a bribe, so that, with their
 aid, you may seize other men's property dishonestly. ان الله يامركم ان
 تؤدوا الامانات الى اهلها (النساء) Verily God enjoins you to give back
 your trusts to their owners. ان الله لا يحب العائنين (الانفال) For verily
 God does not love the treacherous واوفوا الكيل اذا كنتم وزلوا بالقسط
 المستقيم ولا تبسوا الناس اعيانهم ولا تعثوا في الارض مفسدين (الشعرا)
 Give just measure and be not of those who minish. And weigh
 with an exact and equal balance, and defraud not men in their
 substance, and do not walk upon the earth with the intention of
 acting corruptly therein, i.e., committing theft or dacoity, or picking
 pockets, or otherwise unlawfully seizing other men's property.

ولا تبدلوا الذهب بالفضة (النساء) And do not give worthless things, in substitution or in exchange, for good ones; for as it is unlawful for one person to lay hold of another's substance wrongfully, so is it also unjust to sell things of an inferior and worthless quality, or give them for those of a higher one.

These are comprehensive injunctions against all sorts of dishonest dealings, and every breach of faith comes within them. Separate offences are not enumerated here, for a comprehensive list of them should have required much space, and even then it would have been very hard to set a limit to them. The Holy Quran has therefore made a general statement which comprehends in its plain meaning all sorts of dishonesty. In short, the person who shows honesty in some of his dealings, but is not scrupulous about it to the minutest degree and does not observe all nice rules, is not gifted with the moral quality of honesty, but acts out of habit in obedience to the natural inclination and without applying the faculty of reason.

MEEKNESS.

Coming to the third class of morals falling within the first division, we have to deal with the quality known in Arabic as *هون* (*hudna*) or *هون* (*hun*). It consists in refraining from causing bodily hurt to another person, and thus living a peaceful life upon earth. Peaceableness is no doubt a blessing for humanity, and must be valued for the great good which proceeds from it. The natural inclination out of which this moral quality develops, is witnessed in the young of a human being in the form of *الف* or attachment. It is plain that divested of reason, man cannot realize peaceableness or hostility. A natural inclination towards submission and attachment so early witnessed in the young human being is, therefore, only the germ out of which grows the high moral quality of peaceableness. It cannot itself be classed as moral so long as it is not consciously resorted to upon a recommendation of reason. It is otherwise when reason and judgment come to the assistance. The directions contained in the Holy Quran may be briefly noticed *الصلح خير* (النساء) And live peaceably with one another. *واصلحوا ذات بينكم* (الأنفال) *وان جنوا السلم فاجنب لها* (الأنفال) *وعباد الرحمن* And the servants of the

Merciful are those who walk meekly upon earth. **واذا مروا باللفوروا** (الفرقان) And when they hear frivolous discourse which they fear might lead to some quarrel, they pass on with dignity, and do not pick up quarrels on trifling matters, *i.e.*, they do not take up an hostile attitude so long as no material injury is caused to them. The guiding principle of peaceableness is, that one should not be offended at the slightest opposition to one's feelings. The word **لفو** (*laghw*) used in this verse requires to be explained. A word or deed is said to be **لفو** or frivolous when it causes no substantial loss or material injury to its object, although done or said with a mischievous or bad intention. Meekness requires that no notice should be taken of such words or deeds, and that a man should behave gentlemanly on such occasions. But if the injury is not trivial and causes material loss to life, property or honour, the quality required to meet this emergency is not meekness, but **عفو** or forgiveness which shall be treated in its proper place. **ادفع بالتي هي احسن فاذا الذي بينك وبينه عداوة كانا لي ولي** (حم مجده) Turn away the word or deed which is vain or frivolous with what is better, and then the person between whom and thyself was enmity shall become, as it were, thy warmest friend. In fine, the overlooking of trivial injuries is included in peaceableness.

KINDNESS.

The fourth and last class of the morals of the first division is **رفق** (*rifq*) or kind words. The preliminary stage of this quality, as witnessed in the child, is **طلاقة** or cheerfulness. Before the child learns to speak, the cheerfulness of its face serves the same purpose as kind words in a grown-up man. But the propriety of the occasion is an essential condition in classing kindness as a high moral quality. The teachings of the Quran on this point are as follows: **وقولوا لا يسهر** (البقرة) And speak that which is good to men. **قوم من قوم عسي ان يكونوا خيرا منهم ولا نساء من نساء عسي ان يكن خيرا منهن ولا تلمزوا انفسكم ولا تبايزوا باللقاب... اجتنبوا كثيرا من الظن ان بعض الظن اثم ولا تحسسوا ولا يغضب بعضكم بعضا... واتقوا الله ان الله توراب** (العنكبوت) Let not men laugh other men to scorn who haply may be better than themselves, neither let women laugh other women

to scorn who haply may be better than themselves. Neither defame one another, nor call one another by nicknames. Avoid entertaining frequent suspicions, for some suspicions are a crime. Pry not into other men's failings, neither let any of you traduce another in his absence, and fear God, for God is relenting and merciful **ولا تلقوا مالهس لك به علم** **ان السمع والبصر والفؤاد كل اوايه كان عنده مسعولا (بنى اسرائيل)**
 And accuse not another of a crime if you have no sure proof of his guilt, verily the hearing and the sight and the heart shall all be called to account for this.

Having finished the first division of morals, *viz.*, those relating to the avoidance of mischief, we come now to the second heading under which we shall give examples of the moral qualities taught by the Holy Quran for doing good to others. The first of these is **عفو**, *i. e.*, forgiveness. The person to whom a real injury has been caused, has the right to redress himself by bringing the offender to law or himself dealing out some punishment to him, and therefore when he foregoes his right and forgives the offender, he does him a real good. The Holy Quran contains the following injunctions upon this point : — **والكاظمين الغيظ والعافين عن الناس (آل عمران)**

They are the doers of good who master their anger and forgive others when it is proper to do so. **جزاء سيئة سيئة مثلها فمن عفي واصلح**

فاجره على الله (الشورى) The recompense of evil is only evil proportionate thereto, but if a person forgives and this forgiveness is exercised on the right occasion so that matters amend thereby, he shall find his reward for it from God. This verse furnishes the guiding rule as to the occasions of forgiveness. The Holy Quran does not teach unconditional forgiveness and non-resistance of evil on every occasion, nor does it indicate that punishment is not to be given to the offender under any circumstances. The principle, which it lays down, commends itself to every reasonable person. It requires the injured person to exercise his judiciousness, and see whether the occasion calls for punishment or forgiveness. The course, which is calculated to render the matters better, should then be adopted. The offender would, under certain circumstances, benefit by forgiveness and mend his ways for the future. But on other occasions, forgiveness may produce the contrary effect and embolden the culprit to more deeds. The

Word of God does not therefore enjoin nor even permit that we should go on forgiving faults blindly. It requires us to consider and weigh the matter first and see what course is likely to lead to real good. As there are persons of a vindictive nature, who carry the spirit of revenge to an excess and do not forget an injury for generations, there are others who are ready to yield and too prone to forgive on every occasion. Excess in mildness, like excess in vengeance, leads to dangerous consequences. The person who winks at gross immoralities, or forbears an attack upon his honour or chastity, may be said to forgive; but his forgiveness is a despicable deed, and strikes at the root of nobility, chastity and self-respect. No sensible person could praise it as a high moral quality. It is for this reason that the Holy Quran has placed the limits of propriety even upon forgiveness, and does not recognise every display of this quality as a moral quality, unless it is shown upon the right occasion. The mere giving up of claim to requital from an offender, whatever the circumstances and however serious the nature of the offence, is far from being a great moral quality to which men should aspire. Nay, the forgetfulness of injuries is a natural quality which we witness even in the child which is not yet able to think and to reason. The mere presence of this quality in a person therefore does not entitle him to any credit unless he shows us by its use, on the right occasion, that he possesses it as a moral quality. The distinction between natural and moral qualities should be clearly borne in mind. The inborn or natural qualities of man are transformed into moral qualities when a person does or refrains from doing an act upon the right occasion, and after a due consideration of the good or evil that is likely to result from it. Many of the lower animals are quite harmless and do not resist when evil is done to them: A cow may be said to be innocent and a lamb meek, but to neither do we attribute the high moral qualities which man aspires after, for they are not gifted with reason and do not know right from wrong. It is the occasion only upon which anything is done that justifies or condemns a deed, and the wise and perfect word of the Omniscient God has therefore imposed this condition upon every moral quality.

GOODNESS.

The second moral quality, by means of which man can do good to others, is **عدل**, i.e., good for good; the third **احسان**, i.e., kindness; and the fourth **ايثار**, i.e., the tenderness of kindred.

Thus the holy Quran says : **ان الله يامر بالعدل والاحسان وايضا ذي القربى وينهى عن الفحشاء والمنكر والبغى (العدل)** God commands you to do good for good, and (if you can avail yourselves of an opportunity of doing more than mere justice) to do good without having received any benefit, and (if it befits the occasion) you should bestow gifts with the natural kindness of kindred; and He forbids exceeding the limits of justice and directing goodness to a wrong end, and carrying to excess or fixing upon an improper object the feeling of tenderness.

This verse calls attention to three stages in the doing of goodness. The lowest stage is that in which man does good to his benefactors only. Even an ordinary man who has the sense to appreciate the goodness of others, can acquire this quality and do good in return for good. From this there is an advancement to the second stage, in which a man takes the initiative to do good to others. It consists in bestowing favours upon persons who cannot claim them as of right. This quality excellent as it is, occupies a middle position. To it often attaches the infirmity, that the doer expects thanks or prayers in return for the good he does, and the slightest opposition from the object of compassion is termed ungratefulness. He would fain have an acknowledgment of the benefit conferred, and is led sometimes to take advantage of his position by laying upon him some burden which the other could not have otherwise willingly borne. To remedy this defect the Holy Quran has warned the doer of goodness, saying **لا تبطلوا صدقاتكم بالمن والاذى (البقرة)** i.e., make not your alms, which should proceed from sincere motives, void by reminding those, whom you relieve, of your obligation, and by injuring them. The word **صدق (saddqa)**, which is rendered in English into *alms*, is derived from **صدق (sidq)**, meaning sincerity. If therefore there is no sincerity in the deed, alms are of no effect being mere show. In short, this is an infirmity attached to the noble deed of doing goodness to another, that the doer is led sometimes to remind the person relieved, or boast of his obligation. A third stage has therefore been taught by the Holy Word of God, which is free from every flaw. To attain this perfection man should not think of the goodness he has done, nor expect even an expression of thankfulness from the person upon whom the benefit is conferred. The idea of doing goodness should proceed from sincere sympathy like that which is shown

by the nearest relations; by a mother, for instance, towards her children. This is the last and the highest stage of showing kindness to the creatures of God, and beyond this man cannot aspire to anything higher. This stage has been termed **إيثار ذي القربى** or the kindness of kindred. But from the lowest to the highest form of doing goodness, an essential condition has been imposed upon all, viz., that it should be done on the proper occasion; for the verse affirms, in plain words, that these noble qualities are liable, without great care, to degenerate into vices, **عدل** or the requital of goodness becomes **نصاف** or an undue excess productive of harm rather than good; **إحسان** or the doing of simple goodness, becomes **مكر** i.e., a thing which, when ill-bestowed, conscience rejects, and from which reason recoils; **إيثار ذي القربى** or the sympathetic feeling like that of kindred, when directed to a wrong end, becomes **بغى** or oppression. **بغى** originally means the rain which by its excess destroys the crops. Therefore any excess or deficiency in the doing of that which would otherwise have been most beneficial is termed. **بغى**. Nor, it should be borne in mind, is the mere doing of goodness in either of the three forms above mentioned, a high moral quality unless attested to as such by the propriety of the occasion and an exercise of judgment. On the other hand, these are the natural conditions and inborn qualities which are transformed into moral qualities by means of a good judgment and by their display on the right occasion.

Upon the subject of **إحسان** or the doing of goodness, the Holy Quran has also the following injunctions, in every one of which the definitive **ال** calls attention to the particular condition that the proper occasion should in each case be observed. Thus it says: **يا أيها الذين آمنوا أنفقوا من طيبات ما كسبتم ولا تيمموا العيب منه ... لا تبطلوا صدقاتكم بالبنين والاذى يذلى ينفق ما له رياء والناس ... احسنوا** O you who believe! bestow alms or give by way of charity from the good things which you have legally acquired, i.e., in which there is no mixture of property acquired by theft or bribes or misappropriation or by oppression or by any other dishonest or unjust means; and let the idea be far from your heart of giving in charity that which you have gained otherwise than by lawful means. Make not your alms void by laying obligations upon those whom you have relieved or by injuring them, i.e., do not remind them of the good you did them, nor

injure them in any way ; for if, you do so, your goodness will be of no effect ; nor spend your substance to be seen of other men ; and do good to the creatures of God, for God loves those who do good.

ان الارار يشربون من كاء من كان مزاجها كافورا عينا يشرب بها عبد الله
 يشفرونها تفهيرا..... ويطعمون الطعام على حبه مسكينا ويتيمما واسيرا...
 Verily the those who do deeds of real goodness shall drink of a cup
 tempered with *kafur* (camphor) *i. e.*, the heart-burnings, the
 poignant regret and the impure desires of this world shall be
 washed away from their hearts. (The word *kafur*, *i. e.*, camphor
 is derived from *كفر* *kafr*, meaning to suppress and to cover,
 and therefore by the quaffing of camphor drink is here meant
 that their unlawful passions shall be suppressed, their hearts shall
 be cleansed of every impurity, and that they shall be refrigerated
 with the coolness of the knowledge of God). And then it goes
 on to say : The servants of God, *i. e.*, those who do good, shall
 drink on the Day of Judgment of a spring which they are
 making to gush forth with their own hands here. (This verse
 throws light upon the secret which underlies the true philosophy
 of Paradise. Let him, who will, attend to it). And further, who, on
 account of their love for God, bestow their food on the poor and the
 orphan and the bondsman, though longing for it themselves, and say
 we do not confer any obligation upon you, but our only desire is that
 God may be pleased with us, and we do it only for the sake of His face.
 This is a service for which we seek from you neither recompense nor
 thanks. (This verse recommends the third stage of doing goodness,
 which proceeds out of a sincere sympathy and seeks no reward, not
 even an acknowledgment of the obligation conferred).

والي المال
 علي حبه ذوي القربى واليتامي والمساكين وابن السبيل والسائلين
 وفي الرقاب (البقرة) The truly righteous are those who, in
 order to please God, assist their kindred out of their wealth,
 and support orphans and take care of the needy and give to the
 way-farer and to those who ask and spend also in ransoming and
 in discharging the debts of those who cannot pay. اذا انفقوا لم يسرفوا
 And when they spend, ولم يقتروا وكان بين ذلك قواما (الفرقان)
 they are neither lavish nor niggard and keep the mean. والدین یصلون
 ما امر الله به ان یوصل ویفعلون ربهیم ویعافون سوء المسامح (الرعد)
 And who join together what God has bidden to be joined, and fear

their Lord and dread the evil of the reckoning. وفي اموالهم حق And of whose property there is a due portion for those who ask and for those who are prevented from asking (including all the dumb animals). الذين ينفقون في السراء والضراء (آل عمران) Who give alms not only in prosperity but spend also so far as they can when they are in adverse circumstances. وانفقوا اما And who give alms in secret and openly. (They give in secret so that there may be no show, and openly in order to induce others). انما الصدقات للفقراء والمساكين والعاملين عليها والمؤمنين لئلا يفلت قلوبهم وفي الرقاب والغارمين وفي سبيل الله وابن السبيل Income from alms should be spent in support of the poor and the needy, and to remunerate the services of those who are appointed as collectors or distributors, and to save those who are likely to be led into the trap of evil, and for the redemption of captives, and to relieve those who are in debt and insolvent or implicated in other troubles, and in other ways which are solely for God's cause, and to assist the way-farer. This is an ordinance from God and God is knowing and wise. لن تبالوا البر You shall by no means attain to goodness till you expend in the cause of your fellow-beings out of that which you love. واعف ذا القربى حقه والمساكين وابن السبيل ولا تبذر تبذيرا (بني اسرائيل) And give your kindred what they require in time of need and also to the poor and the traveller, but waste not your substance wastefully. (This verse forbids prodigality and the squandering away of wealth in luxury, and at the time of marriage or the birth of a son, or in the observance of other customs. وبالوالدين احسانا وبذي القربى واليتامى والمساكين والهارثى والجار الجنب والصالح بالجنب وابن السبيل وما ملكت ايمانكم ان الله لا يحب من كان مهتلا فهو را الذين يغلون ويامرون الناس بالبغل ويتعمون ما اتهم الله من فضله (النساء) Show kindness to your parents, and to kindred, and to orphans, and to the poor and to neighbours who are your kinsmen, and to neighbours who are strangers, and to your familiar companions, and to the way-farer ; and whatever your right hand possesses, be they your slaves or servants or horses or other domestic animals, for this is what God loves, and He does not love the vain boasters and the selfish and does not like those who are niggardly themselves and bid others to be niggards,

and hide away what God of His bounty has given them, saying to the poor and the needy " we have not got anything."

COURAGE

The fifth virtue, which resembles the instinct of bravery, is شجاعة or courage. The young human being, when it has no reason, displays bravery and is ready to thrust its hand into fire, because, having no knowledge of the consequences, the instinctive quality is predominant in it. Man in this condition fearlessly rushes even to the lions and other wild beasts and stands out in the hour of contest alone against whole armies; and people think that he has the courage to do so; but the fact is that it is more a mechanical movement than a noble quality. The dog and other wild beasts are on an equality with him upon this ground. The virtue which we call courage شجاعة cannot be displayed but after a good deal of reasoning and reflection and after a full consideration of the propriety or impropriety of the act. It is a quality which can be classified as a noble and exalted virtue only when it is displayed on the right occasion, and the Holy Quran contains the following directions upon this point. والصابرين في الباس والضراء وحين الباس (البقرة) The truly brave are those who lose not their hearts but stand firmly and behave patiently under ills and hardships and in battles. والذين صبروا ابتغاء وجه ربهم (الرعد) Their patience in adversities and battles is only for the sake of God and not to display their bravery. الذين قال لهم الناس ان الناس قد جمعوا لكم فاغصواهم فزادهم ايمانا وقالوا احسبنا الله ونعم الوكيل (آل عمران) When they are threatened with the mustering of people against them and are told to fear the forces gathering to crush them, they are not dispirited thereby. This circumstance, on the other hand, increases their faith and they say: " God is sufficient for us and He is an excellent guardian." (Their courage is not like the bravery of dogs and wild beasts, not a mechanical movement depending upon passions and therefore flowing in one direction only, but they utilize their courage in two ways; viz., with its aid they resist and overcome the the passions of the flesh sometimes, and again utilize it to resist the attacks of an evil-doer when it is advisable to do so, not in obedience to brute force but in the cause of truth. They do not, moreover, trust their own selves, but have their confidence in the support of God at the time of trials). ولا تكونوا كالذين غرّبوا من ديارهم انظروا وربما الباس (الانفال) Be not like those who marched from their

houses in an insolent manner and to be seen of other people. (The truly courageous do not display their bravery in an insolent manner and with a view to appear with ostentation to other men, but their only consideration is the pleasure of God). All this leads to the conclusion that true courage takes its root in patience and steadfastness. The courageous man resists his passions and does not fly from danger like a coward, but before he takes any step, he looks to the remote consequences of his action. Between the daring dash of a savage and the indomitable courage of a man there is this vast difference that the one is prepared to meet real dangers but he reasons and reflects, though in the fury and tumult of battle, before he proceeds and takes the course best suited to avert the evil, while the other, in obedience to an irresistible passion, makes a violent onset in one direction only.

VERACITY.

The sixth virtue, which is developed out of the natural conditions, is veracity. So long as there is no incentive to tell a lie, man is naturally inclined to speak the truth. He is averse to lie from his very nature, and hates the person who is proved to have told a plain lie. But this natural condition cannot claim our respect as one of the noble moral qualities. Unless a man is purged of the low motives which bar him from truth, his veracity is questionable. For if he speaks truth only in the matters in which truth produces no harm to himself and tells a lie or holds his tongue from the utterance of truth when his life or property or honor is at stake, he can claim no superiority over children and madmen. In fact no one speaks untruth without any motive, and there is no virtue in resorting to truth so long as there is no apprehension of harm. The only circumstance which can serve as a test of truth is the occasion when one's life or honor or property is in danger. The Holy Quran contains the following injunctions upon this point. **فاجتنبوا الرجس من الاوثان** (العج) **واجتنبوا قول الزور** (العج) **Shun ye the pollution of idols and shun ye the word of falsehood.** (The shunning of idols and falsehood is enjoined in the same breath to indicate that falsehood is an idol, and the person who trusts to it does not trust in God, for he bows submission to an idol and does not worship his God). **ولا ياب الشهادۃ اذا ماد عوا ولا تكتموا** (البقرة) **The witnesses shall not refuse to present to themselves whenever they are summoned. And conceal not**

true testimony, for he who conceals it has surely a wicked heart. (الانعام) And when you speak a word or pronounce a judgment, be true and just, though the person concerned be your kinsman. كونوا قوامين بالقسط شهداء لله ولو على انفسكم او الوالدين والاقربين (النساء) Stand fast to truth and justice and let your testimony be only for the sake of God, and speak not falsely, although the declaration of truth might injure yourselves, or your parents, or your kindred, such as children, etc. ولا يجر منكم شأن ولا يجر منكم شأن And let not hatred towards any induce you not to act uprightly. (الاحزاب) The men of truth and the women of truth shall find a rich reward. وتواصوا بالعق وتواصوا بالصبر (العصر) They enjoy truth and steadfastness upon each other. لا يمشدون الزور (الفرقان) Do not sit in the company of liars.

PATIENCE.

Another virtue which develops out of the natural conditions of man is صبر or patience. Every one has to suffer, more or less, misfortunes, diseases and afflictions, which are the common lot of humanity. Everyone too has, after much sorrowing and suffering, to make his peace with the misfortunes that befall him. But such contentment is by no means a noble moral quality. It is a natural consequence of the continuance of affliction that weariness at last brings about conciliation. The first shock brings about depression of spirits, inquietude and wails of woe, but when the excitement of the moment is over, there is necessarily a reaction, for the extreme has been reached. But such disappointment and contentment are both the result of natural inclinations. It is only when the loss is received with total resignation to the Will of God, and in complete submission to His pleasure that the deed deserves to be called virtuous. The Word of God thus deals with the noble quality of patience:—

ولنبولكم بهي من العوف والجوع ونقص من الاموال والانس والامراض وبشر الصابرين الذين اذا اصابتهم مصيبتهم قالوا ان الله واثا اليه راجعون اولئك عليهم صلوات من ربهم ورحمة واولئك هم المهتدون (البقرة) "We shall surely prove you by afflicting you in some measure with fear, and hunger, and decrease of wealth, and loss of lives, and making failure to attend upon your efforts or bringing death upon your offspring; and bear good tidings to the patient who

when a misfortune befalls them say 'we are God's creatures and His charges and therefore must return to the owner of the charge.' Upon them shall be blessings from their Lord and mercy and they are the rightly guided." In short, it is the quality of patience when a man declares himself satisfied with God's pleasure. In another sense it is also justice; for when God has made numerous provisions in accordance with the pleasure of man and does, on so many occasions in his life, bring about things as he wills and has provided him with numerous blessings, it would be highly unjust if a man should grumble because Almighty God wills a thing in another way, and should not take the good that God provides with cheerfulness but turn aside from His path.

SYMPATHY.

Another quality falling under the same category is the sympathetic zeal. People of every nationality and religion are naturally endowed with the feeling of national sympathy, and in their zeal for the interests of their countrymen or co-religionists throw scruples to the winds and do not hesitate to wrong others. Such sympathetic zeal, however, does not proceed out of moral feelings, but is an instinctive passion, and is witnessed even in the lower animals, especially ravens in whose case the call of one brings together thousands of them. To be classified as a moral quality, it must be displayed in accordance with the principles of justice and equity and on the proper occasion. It is to express this condition that the Arabic word *مواساة* meaning sympathy is used. The injunctions of the Holy Quran upon this point are as follows :

تعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان (المائدة)
ولا تهتوا في ابتغاء الثوم ولا تكن للفائدين خصيما ولا تعادل عن الذين
يقتلون انفسهم ان الله لا يحب من كان خوانا اثيما (النساء)

Sympathy and assistance for your people must be shown in deeds of goodness and piety, but you should not be helpful to one another for evil and malice. And slacken not in your zeal for the sympathy of your people. And be not an advocate for the fraudulent, and plead not for those who defraud one another, verily God loves not him who is deceitful and criminal.

To be continued,

UNITY v. TRINITY, III.

The Divinity of Jesus considered with reference to his alleged sinlessness.

Other sins attributed to Jesus by his adverse critics.

Besides drunkenness, which is admitted by the Gospels, there are many other charges which the Jews and others bring against him. They say, for instance, that Jesus showed disrespect towards his mother (Matt. xii : 47), which was a sin by the law of Moses. They also charge him with having destroyed the property of an innocent person, intentionally (Matt. v : 13). By the law of Moses, they say, he is also sinful, because he did not prohibit his disciples from eating what was lawfully another's, without the owner's permission (Matt. xi : 1). Stress has also been laid by them upon his hateful sin of having allowed a harlot to bring certain parts of her body into contact with his and to anoint him with ointment which was part of her earnings from adultery (Luke vii : 37, 38). Another deadly sin, which they impute to Jesus, consists in ~~his~~ having slighted Almighty God by making himself His equal and held His sacred name in disrespect. They regarded the conduct of Jesus in this respect so damn able that they declared him as the arch-heretic and sought to slay him (John v : 18). The Jews also object to the too familiar connections of Jesus with Mary Magdalene, who, they say, was of a dubious character, whose company he ought to have shunned. As further proof of his sinfulness, they also allege that he once praised the beauty of a woman, and upon this one of the elders, who had taken Jesus in tutorship, enraged at this impropriety of his pupil's conduct, cut off all ties of love with him (*see The Jewish Life of Christ*, p. 13.). All these objections against the sinlessness of Jesus culminate in the charge against Mary's chastity. In other words, these inveterate enemies of Christianity declare Jesus to be the offspring of an unlawful connection,—a fact which they say strikes at the root of all claims to immaculacy. In connection with this point the apologists of Christianity have to grapple with the greatest difficulties, for they admit that Jesus was not born of a father. The *onus* therefore lies on them

to show that women are sometimes impregnated by a ghost—the Holy Ghost, if they please. Unless the matter is cleared beyond all reasonable doubt, and instances are given in which children have been born through the instrumentality of a ghost, we cannot rationally stop the mouth of the objectors.

NIYOGA.

Such legends abound in Hindoo Mythology, and the Puranas relate similar stories of certain women made to conceive by the moon, the sun, the god Indra or other gods. But these instances cannot be relied upon as certain evidence of the matter in dispute. For the custom of *Niyoga* which is prevalent among the Hindoos and regarded sacred by them, offers a much more reasonable explanation of such conceptions. It appears that the natural modesty of man overcoming this indecent but recognised practice, the children of *Niyoga* were attributed to gods and to the brilliant heavenly bodies. However repugnant to the morality of other nations, the custom is regarded as sacred by the Hindoos, being sanctioned by the Vedas, and therefore even the civilised Hindoo of to-day has no aversion to it. According to this dogma of the Hindoo religion, the wife of a man who has no children, is allowed to have carnal knowledge of another person for the purpose of raising up seed to the unfortunate husband. And this liberty is permissible so long as the number of male children born to the apparent father in this out-of-the-way fashion does not exceed eleven, female children being excluded from the number, and there being no limit as to them. We may safely conjecture that during the earlier period when this custom came in vogue, the *Niyoga* was subject to the condition that the person who was made the instrument of raising up children, should be a sacred 'Brahman' and the same was metaphorically designated by the sun, moon, Indra or other gods. This also served as an expedient to conceal the true nature of the birth from the ignorant. As time passed on, the restrictions imposed were taken away. The word Brahman itself was divested of the sanctity formerly attached to the name and every member of the priesthood was regarded as being entitled to be elected as the *birajdata* or the giver of the seed. Thus is it now that the members of a particular community known as Brahmans, who regard themselves as the descendants of those earlier

sages, are, without any reference to their own sanctity, allowed to raise up children to other men under the custom of *Niyoga*. The custom has prevailed, and even now prevails, to a very large extent, among the Hindoos, but from its very nature it is not practised openly.

In short, the instances amongst Hindoos of children born of gods betray signs of a suspicious character, and the Christians cannot avail themselves of such occurrences. Cases of miraculous conceptions are not wanting in Greek mythology, but to the Greek we cannot give any more credit than to their brethren in India, and it seems probable that when at bottom the intercourse was not of the popular nature resulting from lawful wedlock, the child was ascribed to the amours of some god; or, like the Hindoos, their sacred priests were regarded by them as gods. The idea of *avatars*, however, though common to many other ancient religions, found especial prevalence among the Hindoos, who regarded their *rishis* as the incarnations of the Deity in human form. It is also for this reason that a large number of women live in the temples of Kanshi and Jaggannath to be gifted with children from some sacred Brahman. Certain Yogis too, who on account of the hard religious exercise to which they submit themselves, are reputed as the very image of the Deity, pass their lives in the jungles of Ajudhia, Kanshi or Jaggannath, on the banks of a pond or under the shade of a banyan tree, and are so lost in religious meditation and devotion that they seem to have no connection with what is around them, and appear to be the very incarnations of the Deity. It is not an uncommon practice to regard these sages as the givers of children. Probably the origin of the word *Ramjani* (born of Ram), which is applied to Hindoo dancing girls, may be traced to some similar origin, *viz.*, the sages who are the real progenitors of such children are regarded as Ram, *i.e.*, the Deity, their seed being known as *Ramjani*, or born of the Deity.

THE FATHERLESS BIRTH.

In short, the Hindoo and Greek Mythologies do not furnish us with any reliable evidence of children being born without a father, and all such stories that are current among these people, are metaphorical expressions and not real descriptions of the events. Although we admit the possibility of such events, yet the possible existence of anything does not prove its actual existence. With the refusal of the Jews to admit such a birth in the case of

Jesus, on the one hand, and the absence of any similar instances in the hands of Christians, on the other, the question of the birth of Jesus is a hard nut to crack for the defenders of Christianity. The eye of scepticism casts a slur upon the sacred name of Jesus Christ and lays the axe to the root of his alleged innocence. It therefore behoves the Christian Missionaries to untie this Gordian knot first of all. To state his Divinity as proof of his strange birth, is to argue in a circle and bring one assertion in support of another. The hostile critic discredits the Divinity even more than the birth. The alleged miracles of Jesus are pure romance so long as they are not accompanied with solid proof; and even admitting them for the sake of argument, we find them common to the other prophets. Even supposing that Jesus, being a God, could dispense with a father, the question still remains to be answered, why he could not dispense with a mother also? There is ground, and a reasonable one, for a sceptic to say that as there is a mother in the case, the natural inference is that there must be a father somewhere too. Without strong and convincing proof, the enemy cannot be silenced. And there is the further objection that if the sons of the sun, the moon or Indra are to be taken in a metaphorical sense, why not allow some similar interpretation in the conception of Mary? The Quranic statement that Jesus had no father cannot serve as a weapon in the hands of a Christian controversialist. The revelation of the Quran is not with him a Divine Revelation but the fabrication of a man. Can he then rationally support his dogma, which has no other legs to stand upon, by what he believes to be the fabrications of an impostor? He cannot avail himself of the testimony of the Holy Quran unless he first admits it to be a Divine Revelation.

SOLUTION OF THE MYSTERY.

A Muhammadan sect of recent growth, known under the name of the *Naichri* sect, has made an attempt to solve the difficulty by taking up the plausible position that Jesus was in fact the seed of his father Joseph, but argument and scriptures contradict this novel doctrine. For, if Jesus was born like his brothers and sisters in the ordinary way, how are we to explain the tremendous commotion caused by the event among the Jews as to the chastity of Mary, to which reference is made by the Holy Quran in the words *وما كان لمك بعيا* "and thy

mother (O Mary) was not a harlot" (quoting the Jews). (Mary, 29). Such startling words could not have followed an ordinary birth. The existence of a physical father, in whose lawful wedlock Jesus could have been born, cannot therefore be rationally inferred from the circumstances attending the birth. The plain text of the Quran also rejects such a supposition. While Mary was yet in the womb of her mother, the latter had according to the Quran taken a vow that the baby shall be dedicated for life to the service of God's temple, and promised that it shall be detached from all worldly occupations and desires including that of matrimony. How was it possible then that Mary should have been betrothed in face of the strong vow? It appears, on the other hand, that as soon as it was possible after her birth, the child was removed to the care of the custodians of the temple, and the parents had given up all authority over it. Testimony is borne to this by another verse of the holy Quran وكفلها ذكرى (The Family of Imran, 32.), "the child was placed in the charge of Zacharius." The mother of the girl presented her to the priest who had care of the temple as one dedicated to God, and she was committed to the care of Zacharius. The practice of dedication for the service of the temple was of old standing among the Jews, and the consecration by parents of their children was considered as binding the latter to lead their lives as monks and nuns.

The following verse of Alqoran testifies to the truth of the statements made above with regard to the dedication of Mary:—

اذ قالت امرأة عمران رب اني نذرت لك ما في بطني محررا فتقبل مني انك انت السميع العليم "Remember, when the wife of Imran said: 'My Lord! verily I vow unto Thee that the child which is within my womb shall be dedicated to Thy service freed from all the trammels of worldly life and detached from all worldly connections; accept it therefore of me, for Thou art He who heareth and knoweth.' " (The Family of Imran, 31.). In this verse two words should be specially noticed, viz., نذر and محرر. The word نذر is applied to the thing which a man sets apart or dedicates for a particular purpose or person. The word محرر emphasizes the meaning of نذر and denotes that the thing dedicated shall be so completely freed from all other connections and so wholly devoted to the particular purpose that it shall not be subject to the partnership of any one else

so much so that even parents shall lose their control over the child, and shall not subject it to the control of any body else. Now this verse proves it to satisfaction that Mary was vowed to lead an hermetical life in the service of the temple. As, by the law of Moses, the Jews were strictly enjoined to fulfil their vows and oaths, the parents of Mary had no authority to break the vow and betroth her.

The idea of the betrothal of Mary to Joseph and her subsequent conception by him is ridiculously absurd and contradicts the plain words of the Holy Quran. The Gospels also falsify this position for the Apocrypha which contain these statements in detail confirm the Quranic view of the question in all its aspects. They even go further and affirm that not only the mother but the father also vowed to God to consecrate Mary to His service, and that Mary herself on attaining majority had renewed the vow and strengthened it with her own covenant that she will not know man till her death. The question arises which I have not as yet seen answered by any advocate of Christianity, *viz.*, why notwithstanding all these strong vows and covenants of Mary and her parents, was she given in marriage and the commandment of God violated ?..

The position is one of extreme difficulty, but I have met with a solution of it in a book written by a Jew. He writes that when Mary had grown up and was of an age to be able to render service to the temple, she performed the sacred duty admirably for some time, but soon after attaining puberty, she was mysteriously found pregnant with a child. This raised suspicions in all quarters and the Jews accused a Roman soldier as the cause of the scandal. Anyhow the discovery of Mary's pregnancy shocked the custodians of the temple, who deemed it advisable to exclude Mary from the precincts of the sacred house, and not to allow her to remain in the service of the temple any more. For this end they considered it proper to have the young lady married, and an old Israelite was fixed upon for the purpose. He was compelled to take Mary for a wife. He was an old man, not in well-to-do circumstances, a carpenter by profession, and had already a wife. These were the obstacles in his way, and he therefore refused to enter into a marriage contract, and begged to be excused on account of old age, and his encumbrance under the heavy duties of a husband and a father, but the priests insisted on the match and had the young lady married to the old man in all haste. The performance of the

marriage ceremony was the signal to her to depart from the temple, a step which was hastened for fear lest the sacred house of God suffer from the objection of defilement. Soon after, the baby was born and called *Yasu* (Jesus). The Jews have always emphatically denied the miraculous in the birth of Jesus.

This version of the story, as given by the Jewish writer, explains the necessity of Mary's betrothal. The Gospel narrative that the betrothal had taken place in the ordinary manner seems to be an after-thought and an invention of the narrators. The fact is, that the elders on finding the virgin with child and fearing that the disclosure of the secret would bring censure and reflect dishonour upon the family, thought of this expedient to conceal what seemed to them a blemish. They were perfectly aware that such a marriage was in violation of the Scripture, for her parents had devoted her to the service of the Lord, and she herself had vowed virginity to Him, which vow could not be dissolved or broken, yet, as the honour of the family was at stake, they were obliged to take this scarilegious step. But notwithstanding all their efforts to conceal the pregnancy, the evil-minded enemies of the house gave publication to the event representing it in the worst possible light. 'It is on account of this deep-rooted hatred that they do not call him *Jeshua* (in Arabic *Yasu*'), but *Jeshu* (in Arabic *Yasu*), intentionally rejecting the final letter *ain*. The significance of the word in its curtailed form is extremely disgusting, and I therefore refrain from giving it here. I am led to think that this was the reason why the Holy Quran adopted the name of *Isa* instead of *Yasu*; as the sense of the latter word was corrupted by a very slight change in its form. Such odious appellations were invented by the mischief-making Jews to cast a slur upon the honour and reputation of Jesus and his mother, and as evidence of their guilty and sinful natures.

FALSE CHARGES AGAINST THE PROPHETS OF GOD.

The base charges hurled at Mary and her son, and the numerous faults found with them, are far more detestable than the crimes and faults attributed to any other prophet of God. Every honourable person can easily conceive the shock these abominable imputations must have caused to the feelings of both mother and son. It was the result of these false charges wilfully imputed to the righteous

servants of God, that the Jews were cursed with the prevalence among their males and females of the worst sins with which they charged Jesus and his mother. Such is the Divine Law that the people who falsely charge their prophets with crimes, are themselves involved in their commission, and are guilty of the same. The Christian critics of Islam unscrupulously laid obscene crimes to the charge of our holy Prophet and the writings of Christianity teem with this scandal. But mark the sequel. The vice of Christian countries, the widespread and daring corruption of their men and women, is worse than any recorded of the most uncivilised people on the face of the globe. Intemperance and prostitution rage among them to an extent not known to any other people. In short, the denunciations flung at Christ and his mother, and the life of sinfulness attributed to them by the Jews, should give a lesson and a warning to the Christian Missionaries that they should be careful in finding faults with the righteous servants of God.

All this shows clearly that for the calumniators there is everywhere room for the culling of errors and for defaming the reputation of great and good men. Vain is the attempt to show the blamelessness of Jesus by stigmatizing all other prophets, for they themselves would thus lead others to put Jesus in the same black book where their own leaders have so unjustly been put. Success can never attend such a base and scandalous measure, nor should it be the task of well-bred and good-natured gentlemen. What good can result from abusing the sacred apostles of God, whom he has, by His powerful hand, seated on the thrones of glory, by making them the preceptors who have furnished guiding rules to millions of human beings. Let him bear in mind who will that a world of sins imputed to the holy ones cannot make the son of Mary a hair's breadth more guiltless than he is. The prophets of God are but one body, and if one limb is involved, the whole body suffers, not that particular limb alone. "Judge not that ye be not judged," said the prophet rightly; but his followers have not heeded this good advice. Alas! they do not understand that they cannot do any good to one by blaming the others. They must all stand or fall together. If they are all innocent, he also is blameless; if the others are guilty, he cannot be free. Nay, the jealousy of God for His holy messengers, whom He selected for the guidance of the world, has at last come into motion, and the critics

of Jesus have shown his life to be most of all blamable. They have attacked the chastity of his mother and cast a slur on his birth. Wherein lies then the boasted sinlessness, and who can assert innocence in face of this scandal?

It is a benefit which the Holy Quran has benevolently conferred upon Jesus and his mother that it made millions of men to hold their tongues with respect to the suspicious birth of Jesus. It enjoined upon them to believe in his birth without a father. Had it expressed the same opinion as to the conduct of Mary and the birth of Jesus, as the Jews did, the whole world would have been inclined to adopt the view held by such an overwhelming majority, and the refutation of these charges would then have become an impossible task. And although the world can hardly see its way to the comprehension of the queer logic that the Holy Ghost can also make virgins conceive and the absence of any instance of like nature makes the matter still more suspicious, yet the Muslims have in obedience to the Revelation of God, as granted to them through their Holy Prophet, admitted the miraculous conception and birth of Jesus, and it forms a part of their belief.

Returning to the main point of my argument, the words of Jesus "Why callest thou good" cannot bear the interpretation that Jesus was not pleased with being called good, unless he were called by the more dignified title of God. Every sensible person can easily understand that it was owing to a feeling of his own humility and insignificance compared with the power and glory of the Most High God, and a knowledge of such of his own weaknesses as are natural to humanity that Jesus did not allow the use of the word 'good' for himself. It is even possible that Jesus might have meant to insinuate to the inquiring Jew his insincerity and the holowness of the words in which he praised him as at heart the Jews regarded him a black sheep, a wine-bibber, a profligate, a sabbath-breaker, a dis-respecter of parents, and the most shocking of all, a bastard and a friend of harlots. The reasonableness of this idea is evidenced by the fact that the Jews up to this moment deny any goodness in Jesus. Any one who has studied their writings or enquired as to the character of Jesus from their learned men, shall agree with me in holding that the faults attributed to our Prophet by the Christian

Missionaries are far inferior in number and intensity to those put to the charge of Jesus by his inveterate enemies, the Jews. I dare say that there is no sin against piety and righteousness which the Jews have not imputed to Jesus and his mother or his disciples. The impudence with which they have done this could never for a moment attend the words of a *Muslim*.

THE NON-APPEARANCE OF ELIAS FALSIFIES THE CLAIM TO MESSIAHSHIP.

Many of their objections, however, require to be seriously dealt with. They have the plain word of God in their support, wherein it is written (Malachi iv : 5) that the Lord shall send the Prophet Elias before the coming of the Messiah. The Jews therefore could not accept the son of Mary as the true Messiah, for the Prophet Elias did not descend from the heavens before him. Jesus' reply that the coming of Elias was fulfilled by the appearance of John who came in his power and spirit, is rejected by the Jews as a distortion of plain words and an heretical perversion of the true sense which he devised to establish his own pretensions to the title of Messiah. A learned Jewish writer says that they (*i.e.*, the Jews) cannot be called to account for rejecting the claim of Jesus to Messiahship, for the Lord had plainly told them by the mouth of his Prophet Malachi that Elias, and not his like, shall appear before the coming of the great day of Messiah.

JESUS NOT A DESCENDENT OF DAVID.

They further allege that according to the Gospels, Mary conceived of the Holy Ghost, but it is also written (Acts ii : 30) that God had sworn with an oath to the Prophet David that of the fruit of his loins, according to the flesh, he would raise up Christ. If, they say, Jesus was conceived by the Holy Ghost, he cannot be of the loins of David, for descent according to the law is always taken from the male side.

FAULTS ATTRIBUTED TO JESUS.

Side by side with the adverse criticism of the Jews, we cannot help noticing the views of learned writers from among the Christians themselves, who are not less severe upon the alleged innocence of Jesus Christ. To establish the claim to innocence, say they, the claimant should be free both from error and from sin. Both

drawbacks, according to them, are observable in the life of Jesus. He himself drank wine so long as he lived and supported the cause of intemperance. He had free and intimate connections, they further assert, with women of dubious character and drunkards (Matt. xi: 19). He was also, they maintain, the occasioner of loss to certain innocent persons. He set a very bad example to his followers by introducing wine into the Lord's Supper, of which every Christian must partake. This opened the way to excess, and the result is a wholesale drunkenness of the Christian nations. With these facts before them, would the critics assert, how can they draw any conclusion as to the innocence of Jesus, the natural inference from them being the very opposite of it? In like manner he was not free from error. Thus it appears that for selfish motives he rejected the plain meaning of the prophecy relating to the second coming of Elias, and adopted an interpretation which suited his own purpose, *viz.*, that some one else had appeared in the spirit and power of Elias. Malachi prophesied the advent of Elias before the Messiah, and if the words be taken in their plain and natural meaning, there is an end even to the apostleship of Jesus, to say nothing of his deity. The most favourable view of Jesus in this respect, stated in the mildest terms, must adjudge him guilty of an error as against the Jews. In plainer words one could say that to establish his own claim to messiahship, Jesus knowingly rejected the plain and true sense of the words of the prophecy.

THE SECOND COMING OF JESUS AND ELIAS.

If we believed in good faith and right intent his interpretation of the prophecy as the correct one, *viz.*, that by the second advent of Elias was meant the appearance not of Elias but of somebody else, why did he not interpret his own second advent similarly and say plainly that not he but some one in his spirit and character shall appear in the world in the latter days. It hardly needs to be stated that the second advent of Elias, which the Jews expect to this day, falsified the claim of Jesus. The personal second advent of Elias, he therefore denied only with the object of furnishing a handle to his own cause. Without such an interpretation he could not have been accepted, nor had he the power to raise Elias from the dead—as some imagine—to set all doubts right.

THE MESSIANIC EXPECTATIONS.

In the promise of his own second advent too, he had an object. He asserted to have come to establish the throne of David, but the assertion never took any practical shape. Many of those who had joined him under the hopes of soon seeing a temporal Jewish kingdom established, deserted him on the frustration of the scheme. But it was not all over with the matter. Jesus informed them that his kingdom was of heaven and not of this world. This blighted all their bright prospects, and the assurance of a heavenly kingdom did not avail much. The Jews had set their eyes upon a temporal kingdom, and to them the kingdom of heaven was but a cloud-land. They lived on the only hope of the appearance of a Messiah from among them who should found a powerful temporal rule, destroy their enemies, and deliver them from their bondage. Now Jesus, instead of fulfilling their expectations of a deliverer for whom they had yearned for so many centuries, told them to believe that the deliverance promised to them from bondage meant the deliverance from the bondage of sin; that kingdom meant not an actual kingdom upon earth, but the prospective kingdom of heaven, and that Elias meant John. This was a strange explanation of the plain words of the prophets. The Jews were told to take the language of the prophecies as metaphorical and have faith upon it, to pass their lives in slavery and be happy. Jesus, no doubt, came to deliver them, but only in the inexplicable spiritual way. He was their king but on heaven, not upon earth. The Jews, who had been afflicted, crushed and ruined under a foreign rule for centuries, forced to emigrate and reduced to subjection and slavery, could not comprehend the use of such a deliverer to them, and could not be satisfied with a few assertions which practically meant nothing. They were anticipating a Messiah, a temporal sovereign, who should remove the tyrant's yoke and rule the enemy with a rod of iron.

THE DELIVERANCE FROM THE BONDAGE OF SIN.

As to deliverance from the bondage of sin, the Jews failed to observe even here any good example. Those who accepted the deliverer, even the apostles themselves, were as yet the slaves to selfish pride, ambition and sin in various forms, and cursed at last the great deliverer

himself. The absence of any evident sign of the promised deliverance from sin justified the Jews in rejecting Jesus as a spiritual deliverer. They repeatedly requested him not to trouble himself about their sins; they would look to their souls themselves, and Moses was a sufficient guide to them in that respect. They also knew, they asserted, that he could not do much for them in this particular, his disciples having failed to show any good example of the constancy and firmness of faith, and of the renunciation of the world and its vanities. With this spiritual poverty of the chosen ones, they could hardly expect that any great spiritual blessing was in store for them. So that was all trash for them which they could never accept. Such turning and twisting of the words, on the other hand, tended to widen the breach, deepen the enmity and augment the hatred of the people. What was desired for, was, if he was the true Messiah who came in fulfilment of the old writings and messianic hopes fostered by generations of prophets, that he should find some remedy for their national languor, deliver them from the yoke of the foreigner, bring back the emigrated tribes to their native land, redress their evils as had been promised to them, destroy the enemy that had crushed them, and raise them to earthly prosperity and power, as Moses did. If he could confer this benefit upon them, he would win their hearts and souls to his obedience. They set little value upon the promises of being saved from an unseen hell-fire when the Messiah could do nothing to save them from the hell upon earth and the devouring flames of adversity and ill-luck.

CHANCES IN JESUS' POSITIONS.

This argument of the Jews, Jesus left unanswered, but he must have felt its force as he readily shifted his position. At first he gave out that he came to establish the kingdom of David. But soon discovering the impossibility of ever realizing the claim, he readily changed the kingdom of David into the kingdom of heaven. The Jews scorned the idea and Jesus adopted a third course. He had come, he said, in meek and humble garments and could not be an earthly ruler in his first career—such, of course, being the will of the Father—but that in the latter days he shall descend in full glory from heaven and deliver Israel from misery and subjugation. This, he thought, would silence the enquirers and save him further worry, every one looking with ardent hope to distant future. But the Jews were

not thus to be baffled; they knew that he was but prevaricating, and humbly urged the uselessness to them of glory and greatness when death shall have laid them in dust. But Jesus as readily shifted to a fourth side and said that he shall come back before that generation passed away, and that they shall soon see the son of man coming in his glory on the clouds. It was a flattering lie, and the Jews took this as happy news of their long lives and did not pest him with any further questions, for flattery, as a rule, softens down opposition. The ready-wittedness displayed by Jesus in this controversy with the Jews, is at least a proof of his being a great genius. But the critic would say, it was a shame ful lie which Jesus spoke.

THE TRUE NATURE OF THE SECOND ADVENT.

These are only a few instances of the scathing criticism to which Christianity is subjected at the hands of not only its opponents but also its own people. The Christian finds fault with others and the Freethinker with the Christian. Thus a Freethinker would argue that when Jesus interpreted the plain words in Malachi, relating to the second advent of Jesus as meaning the coming of another person (John) in the spirit and power of Elias, why did he not describe his own second advent in a similar manner. The interests he had in view were twofold. Elias did not appear before him and therefore his claim to messiahship was false on the very face of it, unless he could show that it was not necessary for Elias to come personally, but that the prophecy could be fulfilled by the coming of some one else in the spirit and power of Elias. Hence the assertion that John was Elias. Again, the Jews could not be satisfied with a nominal redeemer who could do nothing to avert the evils under which they suffered. To console them he said that after a trip to heaven he would be again among them in a short time, and then deliver Israel from, and exalt them over, their oppressors. But to the eye of criticism the conduct of Jesus does not appear justifiable. He twisted the words in the one case and made a false claim in the other to serve his own selfish purpose. This, as we understand, is an irrefutable objection on the Christian doctrine of second advent. But a closer examination of the scriptures shows the falsity of the objection. In Matt. xvii : 10—12, the words of the prophet clearly indicate that as Elias had to bear persecutions twice, once in his first appearance, and

again in his second advent, the latter however not being his actual but only a spiritual re-appearance, so shall the Messiah suffer twice also, each of his appearances resembling that of Elias, with this difference only that in his first coming he shall suffer all patiently, whereas in the second (i.e., spiritual appearance) he shall finally be triumphant over his enemies. Elsewhere in the gospels, Messiah likens his own coming (i.e., the second one) to that of a thief (Matt xxiv : 43). And it is a plain matter of fact that the thief hides his face and comes in disguise. Such was to be his own advent.

STRIKING RESEMBLANCE BETWEEN JESUS AND ALIAS.

A study of Kings I and II, along with the gospel, discloses a striking resemblance between the lives of Elias and Jesus. For instance, Elias worked miracles equal and even superior to the miracles on whose strength the man Jesus has been made God. I say superior, because the prayers and prophecies of Elias destroyed his enemies before his eyes, but Jesus was a failure in this respect. The second point of resemblance between them is, that as ignorance has made the one ascend to the heavens, so has Jewish superstition put forward a similar claim for the other. Likewise as to descent from that resting-place, Christian ignorance expecting the descent of Jesus and Jewish that of Elias from the etherial regions. Moreover, as the enemies of Jesus persecuted him and devised plans to bring about his death, so did those of Elijah. And last, though not least, as the second advent of the one was only a spiritual and not an actual one, so is that of the other. This is also the drift of the three verses in Matt. xvii: 10—12. At the end of the last verse Jesus says: "Likewise shall also the son of man suffer of them," which is plainly to assert that as Elias suffered at the time of his first appearance, and again in his second advent in the person of John the Baptist, so shall Jesus suffer twice, in his own person and in that of his like, but shall finally be triumphant over his enemies and declare the glory of the All-powerful God.

JESUS DID NOT FORETELL HIS PERSONAL SECOND ADVENT.

In short, the objection cannot stand that it was to hide his own fault and throw a veil over his inability to establish the throne of the great King and Psalmist that Jesus promised to the disappointed

Jews a second coming more glorious than the first, and thus employed deceit for the purpose of alluring the credulous into the belief that though it was hopeless to expect the establishment of any temporal Jewish monarchy during his first career, yet the object was sure to be attained in his second advent. As already stated, he never asserted in plain words that he himself would come in the last ages. It is a slander upon Jesus, for he strongly refuted the idea of his personal second advent on more than one occasions. By promising the sign of Jonas he declared his resemblance to that patriarch, thereby giving to understand that like Jonas he shall enter alive into the grave, thus refuting the idea of his death on the cross. Again, he described his likeness to Elias, and put it beyond all doubt that his own second advent would be like that of Elias and that he shall suffer on both occasions from the blindly prejudiced ignorant, as did Elias before him. All those things which were spoken of old have been fulfilled to-day, for when the humble writer of these lines has made his appearance in the spirit and character and after the manner of Jesus, he is rejected by the Muhammadans and Christians alike. Abuses are hurled at him, he is called an infidel, and *Mullanic fatwas* declare him to be deserving of the penalty of death.

WEAK POINTS IN JESUS' TEACHINGS.

Turning to the point from which we started, we see that as the "higher critics" and sceptics among the Christians have done all they could to deal a death-blow to the alleged innocence and blamelessness of Jesus so far as his deeds are concerned, and have prepared a long list of his errors, they have not failed to point out, at the same time, grave and serious faults in his sayings and have shown the weak points in his teachings along with those in his conduct. For instance, it is alleged that Jesus recommended castration and that the injunction was faithfully carried out by certain early pious believers. But this hateful practice, it is clear, is opposed to all laws, divine and human, and calculated to blot out human beings from the face of the earth in a few years. The practice is therefore the greatest bane that society can suffer. Criticism therefore sees enough of faults in the sayings of Jesus, and strongly objects to a claim of infallibility with regard to his teachings. Almighty God did not protect him against faulty sayings, and it is equally certain that He did not protect him against

erring conduct. He had not been given a judgment free from error. The claim of sinlessness therefore falls to the ground in the eye of a critic; and he is the more to blame for the errors of his teachings, for the danger which they involve is of a far more serious character than that threatened by failings of conduct, as Jesus himself taught, saying, that "There is nothing from without a man that entering into him can defile him; but the things which come out of him, those are they that defile the man." Mark vii: 15. In other words, guilty sayings which teach infidelity and looseness of morals are deadly sins, and foibles of conduct or frailties of human nature are only secondary errors arising out of these.

GOD'S BIRTH.

It would not be out of place to refer to another abominable dogma taught by Jesus according to Christian belief, *viz.*, that God penetrated into the womb of a woman, that God was born, that God gave birth to a son, and that God himself became a bouncing boy. Equally detestable is the execrable blasphemy that God is not perfect unless the Holy Ghost and Jesus son of Mary join with Him and that these three lumped together make one God. Now all these absurd teachings, which are manifestly false, could not have been preached by Jesus, had he been proof against sin. Nay, these teachings are the most deadly sins of which man can be guilty. Sinful deeds affect only man's self, but iniquitous sayings affect all men and in ever-widening circles corrupt the whole world. Transgressions in deeds destroy the soul of the delinquent only, but erroneous teachings are destructive to the world. Apart from these considerations, the sins of the tongue are more dangerous than the sins of the other organs. For instance, lying, exaggeration, abusing, cursing, reviling, blaspheming, *shirk* (praying to others than God) and bearing false witness, are undoubtedly of a more poisonous nature than misdeeds. It is also apparent that eternal hell is the punishment for sinful sayings, though not for sinful deeds.

THE EVIL CONSEQUENCES OF THE DOGMA OF ATONEMENT.

The Freethinkers and inquirers among Christians bring forward another serious objection against the teachings of Jesus Christ. The

ill-advised dogma of man's salvation not through any good or virtuous deeds, but through the blood of Jesus, has opened wide doors to moral depravity of the worst kind. The laxity and corruption of Christian nations need no mention; and the looseness of morals and uncontrolled licentiousness have taken them so far away from true reformation and the re-generation of the soul that there is now almost an impassable chasm between them. The lustful European soldiers raven and ravish like wolves, and like vultures fall blindly upon every rotten carcass of evil. Had there been any truth in the dogma of atonement, every grade of Christian society should have morally benefitted by its wholesome influence in practical life. But instead of being a blessing, the dogma has been a curse to Christian Europe, and has deluged the continent with rivers of the poison of evil and transgression. Whatever inclinations to vice there were in human nature, have, by the aid of this doctrine, been developed in their worst form. The excess of the drunkards and gamblers of Christianity has eclipsed the worst record of all nations, past and present. As to prostitution, Christian nations seem to have almost a monopoly of it. The Archbishop of Canterbury in his "Christ and His Times" confesses that "Intemperance is in far greater rage and ravage in England than it was among those Gentiles denounced by St. Peter." The "streets of London," the Archbishop further says, "fling temptation broad-cast before youth and inexperience," and "Our medical authorities speak of a river of poison flowing into the blood of this nation." These words coming from the highest dignitary of the richest Christian Church, establish conclusively the truth of the statements made above.

Doubtless then the dogma has been the chief agent in planting countless trees of vice in Europe. In the face of these facts, is it reasonable to allege that the person who taught this doctrine did nothing wrong and took no erring step? Can he remain sinless with all this visible evil that has been brought into the world as a consequence of the dangerous doctrine he taught? Nay, from the fornicators spoken of in I Cor. v : 1, 2, 6, and vi : 9, 12, 19, to the adulterers and prostitutes who now abound in Paris, London and other parts of Europe, cities whose vice is worse than that of any of the worst cities of antiquity, the sins of every Christian people and every

Christian generation are on the shoulders of the person who brought all this evil into the world, and who emboldened his followers in the commission of sins by the doctrine he taught. The idea of the physical death of the Infinite God is no doubt the worst blasphemy that has been uttered in the world—even a denial of God coming next to it—but the spiritual and moral death of men which the dogma has brought about is not less horrible. God, it is said, had “sent” His son to save His children and die in their stead, but the death of the *only* son only hastened the death of His children.

From the beginning all the prophets and reformers taught that virtue atoned for vice and good deeds for bad ones, and the law also seems to be established by experience, for the strengthening of the soul by virtue minimises the power of evil and weakens the hold of Satan. But Jesus could not teach this true and noble doctrine and therefore the deadliest sin is to be attributed to him that he is at the root of all Christian corruption.

THE NON-RESISTANCE OF EVIL AS TAUGHT BY JESUS.

Nearly every part of Christ's teachings, when put under the test of criticism, appears to be full of difficulties and objections. Thus it has been argued that his counsel of not resisting evil and of turning over the other cheek on being smitten on the one, is very objectionable and far from being unerring. If Jesus' advice be taken seriously and adopted as a basis of action, it works the greatest mischief. It tends to corrupt the morals of the oppressor by emboldening him in the commission of evil and endangers the life of the oppressed. The inculcator of this doctrine is guilty of two sins. In the first place by allowing the tyrant to go scot-free and unpunished he assists him in his oppression and allows the spreading of iniquity and oppression upon earth. In the second place he shuts the doors to the redress of grievances, and thus becoming an enemy to the noble quality of justice assists in filling the earth with tyranny and oppression. Can such a person be a well-wisher of the whole of mankind? From a rational point of view Jesus' advice that whenever our life, honour or property is attacked, instead of resisting the attack we should assist the malefactor in his guilty designs, is not only repug-

nant to all ideas of nobility and respectability but strikes at the very root of all social welfare. These impracticable teachings wrongly termed "counsels of perfection" are subversive of all social order, and the society which adopts them as a basis of action shall go to ruin in a very short time. With this advice as the guiding rule of life, even the ladies of respectable gentlemen could not be safe within their houses, for they are as much bound to observe the rule of non-resistance against evil-doers as the stronger sex. Is it with this teaching in hand that the Missionaries are labouring to proselyte the whole world, or can they with any show of reason praise it as the noble doctrine of forgiveness? Nay, it is the enemy to all social order, the enemy to justice, and the enemy to true righteousness. Could these be the words of a God, who in His laws of nature, has clearly shown that He regards justice and mercy with equal favour, and that each in its proper place is a blessing to the world? His works as displayed in the outside world are neither based solely upon the one nor solely upon the other, but upon both in their proper places. It is further necessary that the words of God should agree with his works. But the teachings of Jesus are opposed to the Divine laws as shown in God's works, which is a certain proof of their uninspired origin. Why do not the zealous preachers and advocates of Christianity, who are day and night engaged in cavilling and carping at other religions, ponder over these teachings of the Gospels which make no provision, either for the relief of the oppressed, or for the chastisement of the oppressor. Can the teacher of this contemptible dogma claim infallibility? Why do not the learned Christian priests, who have spent long years of their lives in the study of logic and philosophy, bring these doctrines under these scientific tests and inform the world, if there are any principles which lend a colour to these doctrines? Is there any lover of truth among the Christians who can show any truth in the doctrine that we should suffer to be attacked in respect of our life, property or honour without offering the least resistance? If there is truth in this maxim, why do not the Christians act upon it? One of the two conclusions is unavoidable, *viz.*, either that those who failed to follow the advice are sinners, or that he who preached the dangerous dogma which, if acted upon, was to bring certain injury and ruin upon them and their children, is morally culpable.

SEVERITY BENEATH THE APPARENT FORBEARANCE.

And yet there is another aspect of the question. At the bottom of this boasted forbearance, extreme severity is observable. The offender is spared the slighter punishment, but only to undergo the severer one. For instance, in the same sermon we are told that if the eye look to lust, the whole body shall for ever be consumed in hell-fire. Thus, on the one hand, we have the injunction not to oppose, nay, not even to check, evil of any sort including that proceeding from unchaste looks or attack on the chastity of women, and such resistance is forbidden to a true Christian; but, on the other, eternal burning in hell is threatened as the punishment of an act of adultery. Now it is evident that if the delinquent had been chastised in proportion to his offence when its nature was slight, a double advantage would have accrued to him, *viz.*, that of being saved from eternal hell-fire and that of being checked in the commission of evil. But the Gospel teaching whereas it emboldens him in the commission of crime, threatens him with the severest punishment in the next life. Such a method would prove a certain failure in effecting a diminution of crime. Jesus' teaching, if acted upon, is equally injurious to both parties. It is hard upon the oppressed inasmuch as it does not afford him any relief, or give any redress for the grievance; it is also hard upon the oppressor, because by forbearing to inflict the slighter punishment it brings him under the extreme penalty of the law and deprives him of an opportunity to reform himself.

THE QURANIC DOCTRINE OF FORBEARANCE.

Such are some of the objections of the advanced thinkers from among the Christians. As to ourselves, we no doubt admit that forbearance is an admirable quality, but only when used on the proper occasion. Out of place it becomes an evil and a cause of great mischief. On this point the only teaching that can claim perfection is that contained in the Holy Quran. We have seen above the defenceless state of the Gospel injunctions relating to forbearance. The Quranic doctrine settling the question of the allowableness of forbearance or revenge is contained in the following verse :—

"The punishment for an offence is to retribute to the criminal what is proportionate to his offence (such are the requirements of justice), but if any one forbear (from punishing the offender or from bringing him to punishment) and his forbearance is conducive to any good (and does not cause any mischief or disturb public tranquillity, in short, is used in the proper place), he shall be rewarded from heaven (for, by his forbearance he has saved a soul and reclaimed it without causing any disturbance or mischief to the people at large). It will be readily admitted that all defaulters are not of the same disposition and equally inclined to evil. Some there are who, if their offences are pardoned and their failings overlooked, are readily converted and reform themselves, avoiding the evil and shunning bad company in future. Not many, however, belong to this class. There are others, and the majority are such, upon whom forbearance has the contrary effect. If they are not rebuked and punished for their offences, they are emboldened to commit grosser ones, and so long as they are not corrected, they are bent upon mischief like the evil spirit. Forbearance in their case injuriously affects the public. They are like the serpent whose nature is to bite people and to which the biting of one person is only an inducement to bite another. It is no satisfaction to it if a whole city falls prey to its poison. It must bite until its head is crushed. The pangs of conscience or the compunctious visitings of nature are not known to them.

THE ALLEGED FORBEARANCE A TRAP FOR DEFAULTERS.

Some apologists of Christianity admit the impropriety of forbearance on all occasions, but offer a different explanation of the words of Jesus, *viz.*, that it is intended that the individual instead of resisting the evil himself and taking the law into his own hands, should refer the matter to the authorities and call the state for his aid, for whom this injunction is not meant. But this explanation resorted to to ward off an attack, subjects the Gospel to a more serious one. The Gospel teaching would, in that case be reduced to this, that when a Christian is smitten on one cheek, to make the hurt a grievous one and consequently the crime a more serious one, he should turn the other cheek, so that the exasperated criminal may smite it with greater force and even break a tooth or two. Then is the time for the meek Christian to prosecute the duped defaulter under a more

serious charge in a Court of law and triumph over his punishment. If this is the intention of the teacher of this doctrine, as the Missionary exponents of the Gospels would have it, we regret to say that the morality taught here falls far short of any other known ethical system. It is rather just the opposite of morality. It is acting the wolf in the clothes of a lamb. To outward appearance it is meekness and forbearance, but really it is vengeance of the basest type, for it is to involve the accused in a more serious crime than that which he intended. It is downright dishonesty that forbearance should be shown with the intention that the enemy may make himself liable to a graver charge, and when he has fallen into the trap, then bring him to law that he may undergo a severer punishment. If this is the drift of the verses enjoining forbearance and forgiveness, the Gospel teaching on this point is sadly to be noted as brutally deceitful, for its object is not to forgive a criminal but to involve him in a more serious crime and subject him to a severer punishment. The proper course consistent with the laws of morality and considerations of public good, should have been that taught by the Holy Quran and stated above, *viz.*, that neither punishment nor forgiveness would do alone in every case, but that the proper occasion for the exercise of each should be observed from the circumstances of each particular case, and that the welfare of the criminal as well as that of the public should be always kept in view.

THE MUSLIM DOCTRINE IS A MEAN BETWEEN TWO EXTREMES, THE
JEWISH LAW OF STRICT VENGEANCE AND THE CHRISTIAN
LAW OF UNQUALIFIED NON-RESISTANCE.

We take the words of the prophet Jesus in their plain and natural sense and do not hesitate to admit the fact that his object in laying so much stress upon the doctrine of forbearance was to put a stop to the long-established usage among the Jews of extreme vengeance in every case. It is true that the Jews had gone to one extreme by a strict application of the law of "tooth for tooth," but it is equally true that Jesus in preaching the doctrine of forbearance on every occasion without any regard to the circumstances of the case, went to the other extreme. Both doctrines went to extremes and were equally divergent from the path of truth. Therefore Providence willed that the true and middle path should be revealed through the Holy Quran, which admirably combines the law of

requital with that of forgiveness, each to be administered after a due and deep consideration of the circumstances of each case in such a way that mischief should not be the result. Both the Old and the New Testament are under the stigma that they could not offer the wise and golden rule which the holy and living Word of God, the Quran, has so judiciously taught.

The fact is, that both these books must be taken as special or local laws. The excesses of the Israelite people rendered it necessary at a certain stage in their history that the law of strict vengeance should have been preached to them, while at another period it was equally necessary that the law of forbearance should have been given to them in an exaggerated form. It needs no demonstration to prove and History sufficiently bears out the fact that the advancement of man towards civilization and refined manners has been slow and gradual. Therefore it was necessary and in harmony with the circumstances of man's life in the world's history that at an earlier stage of his civilization, when man's nature was more subject to the sway of passions, he should have a liking for the law of vengeance. But as he progressed under the Divine Law, there came a period in his history when his nature from a desire of getting freed from the slavery of passion called for a law in which stress was laid on forgiving injuries. Later development and the experience of centuries that the law of extreme vengeance and that of extreme forbearance were both imperfect, taught him to prefer the wise and middle course of acting according to the circumstances of each case and accordingly his nature called for, from Almighty God, some such injunction which neither took away a tooth for a tooth in every case, nor absolutely forgave the offence. All three books therefore were given to meet the call of human nature, viz., the Old Testament laying undue stress on punishment, the New Testament preaching highly exaggerated forbearance, and the Holy Quran which adopts the middle course and teaches moderation in every case.

TO THE READER.

We are sorry to say that we have not been able to publish in this number the promised subject upon *sinlessness*. The reader shall, however, find much in it that bears directly upon the subject and shows the very poor standard of sinlessness the christians have. (Ed.)

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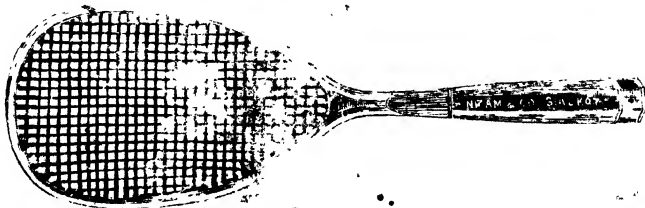
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REVIEW OF RELIGIONS

1902-)

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SINLESSNESS.

SALVATION AND INTERCESSION.

THE salvation of mankind and the efficiency of intercession in procuring that salvation is a question of unique importance—the cardinal point of all religious doctrines—and a subject most interesting to all serious minds. It is the only unmistakable and infallible test which can determine the truth or falsehood of a religion, the only criterion whose application can finally set at rest the question of the Divine origin of a religion. We have no hesitation in declaring the truth that the religion which has failed to give a true solution of this radical doctrine or which cannot, at any time of its existence, point out with distinction, from among its adherents, the type of persons who have actually tasted of the bliss of salvation promised by it, needs no other argument for the demonstration of its falsehood. In fact, salvation being the goal of religion, if the goal is never reached and actual attainment of salvation by its members is not proved to the satisfaction of all intelligent thinkers, the whole system is certainly based upon an error. If, on the other hand, a religion has not only demonstrated the truth and reality of this vital principle, but has also produced men who have realized its truth, to whom salvation has actually been brought and into whose souls it is constantly pouring its balm, that religion has established its truth and its heavenly origin beyond the shadow of a doubt.

But for the attainment of salvation, the very nature of man calls for a mediator. Everyone feels that he stands in need of the assistance of some strong and mighty hand which can draw him out of the veils of ignorance and remissness, subdue the sensual passions and desires, support him in his weaknesses, prop him in his infirmities, save him from stumbling and falling, abate the force and strength of recurring temptations, dispel the gloom which darkens his way, deliver him from the entanglements and misfor-

tunes of the world, and thus enable him to break loose from sin. This is in accordance with the nature of man, for it has been created weak, and therefore longs for some supporting hand. Man cannot trust to his own weak nature for a moment. His own imperfect endeavours and weak struggles cannot draw him out of darkness. Every one of us knows and feels that he stands in need of an intercessor. The deficiencies and imperfections which cleave to the nature of man point to the mediation of some strengthening hand, and the voice of conscience continually draws our attention to our own sad failings and to the necessity of obtaining assistance from some other and higher source. Reason also points to the same conclusion, for a knowledge of human weaknesses and faults compels a belief in the kind and helping hand of an intercessor.

Almighty God sits high on the throne of sanctity and transcendent purity, while the masses of mankind are drowned deep in the sinks of iniquity and the pits of darkness. On account of the absence of all resemblance between the transcendent Divine purity and human pollution, the generality of mankind does not occupy a position in which, availing itself of the grace of God, it can attain salvation through its own efforts. Divine Wisdom and Mercy have, therefore, ordained that certain perfect individuals whom nature has endowed with excellences far above their fellow-beings, should serve as mediators between Himself and the masses of mankind. Men of this type are granted by nature a proper share of the Divine attributes and the best human qualities. Thus, on account of their fitness for the realization of things Divine, they draw the grace of heaven towards them and call down upon them the blessings of God, and on account of their possessing the human qualities, they transmit the grace and blessings which they have drawn from above to their fellow-creatures below. Upon them the holy spirit descends from above and they infuse a spirit into others. There is not the least exaggeration in the statement that this class of men stands in pre-eminent distinction above all other men, on account of their excellence in Divine attributes and their superiority in the best human qualities. We are justified in classing them as a distinct creation of God, for the sincere zeal which is given to them for declaring the glory and greatness of the Living God, and the sincere

devotion and attachment to Him with which their hearts are filled, coupled with the feeling of true ardour granted to them for sympathy for their fellow-beings, are so much above the capacities of ordinary men that the latter can hardly conceive their true natures. Nature in her profuseness is so liberal to them that, compared with other men, they look like beings of another atmosphere living upon this earth of ours. It might also be remarked, to remove any misunderstanding, that, though above ordinary human beings, men answering to this type are not all upon the same level but that there are also grades of excellence among them, some possessing the two characteristics which distinguish them from other human beings in a higher degree, and others in a lower one.

The doctrine of شفاعت (*shafu'at*) or intercession is not an artificial doctrine, not an ingenuity of the human mind. The Divine system as revealed in the laws of nature and the nature of man, bears unequivocal testimony to it. To explain the true nature of شفاعت (intercession), we shall trace the word to its root. The word شفيع (*shaf'a'*) from which it is derived means literally a couple or a pair. This meaning points to the necessary qualifications in the person of a شفيع or an intercessor, viz., that he should have a two-fold connection. In the first place he must have a close connection with the Divine Being, a strong union that should render him an image of the Divine Being (a connection resembling that existing in a couple). The other requirement is a deep sympathy with mankind, a predominance of the interests of humanity over every selfish interest. In this respect he should be a part of the body of mankind. In short, intercession is made possible only upon the acquirement of two things, a sharing of the Divine attributes and a possession of all that is lofty and noble in human nature.

This is the secret underlying the creation of Adam. Divine wisdom had ordained it from the beginning that his nature should be endowed with these two qualities. He was, therefore, created in such a manner that the two connections noted above were made the elements of his nature. The connection with God breathed into Adam is thus described by the Holy Quran نأذر سريتہ ونفخت فيه من

* (الحجر) رُوحِي فَقَعْرَا لَهُ سَاجِدِينَ i.e., "When I shall have completely formed him and shall have breathed of my spirit into him, fall ye down to him in worship." From this verse it is manifest that Almighty God had established a connection between Adam and Himself by breathing into him His spirit immediately after his creation. This was done in order that man should naturally have a connection with his Creator. As a counterpart of this Divine connection of man's union with God, a tie of relationship with his fellow-beings was also established in the nature of man, so that, being bone of his bone and flesh of his flesh, all men should naturally inherit the spirit which had been breathed into Adam. Being partakers of his nature, the progeny of Adam were entitled to have him as their intercessor, for the righteousness that had been granted to Adam was made to descend according to the laws of nature into his descendants.

*This verse leads to other conclusions of importance and reveals secrets of a deep nature. It contains an allusion to the highest excellence which a man may attain. Man at first is simply an image. The outward shape is that of a man, but it is a body without spirit, a being devoid of true spiritual worth. In this condition the angels of God do not serve him, for it is a crust without any kernel. But the progress of a man whose nature is endowed with excellent gifts is not limited to this stage. He removes all shackles and flies towards his Creator until he attains nearness to Him. Then, when his person comes directly opposite to the light of the God of glory, and every screen that withheld the rays of light from illumining his face ere now, is removed, the light of Divinity or, to use an equivalent expression, the spirit of God enters into that person. It is to signify this condition that the Holy Quran has used the words: "And God breathed His spirit into Adam." When the human soul has reached this stage, when the Divine lights have illumined him, the angels of God are commanded to fall down before him in worship. Falling down in worship indicates only perfect obedience and complete submission on their part. But it should not be imagined that this commandment to the angels is of the nature of commandments given to men to observe certain laws, or that its execution requires an effort on their part. It is the very nature of the angels that, when a person reaches this stage and is completely invested with Divine morals, they all bow down in obedience and service to him. They have not to make any effort: there is no struggle whether they should do it or not. The moment a man becomes a Divine image, the angels feel it naturally that they should bow down in submission to him.

Such incidents related in the holy word of God are not mere stories, but there are important truths of the science of religion underlying them. The story of the creation of Adam as related in the Holy Quran answers to this character. It describes the signs of a perfect man. The first of these, as we learn from it, is a complete formation, free from every deficiency or defect. Physically, as well as spiritually, he should not be wanting in any requisite, and his temperament should naturally be adapted to the mean path.

It is an admitted fact that the young of all animals inherit the qualities of their progenitors. Such is also the true nature of شفا عت (*shafa'at*) or intercession, viz., that a person whose nature is analogous to that of another, becomes, for that reason, an heir to him, (whether physically, morally or spiritually). For, as already stated, شفا عت (*shafa'at*) comes from شفع (*shafa'*) meaning to couple, and therefore a person whose nature forms an associate of the nature of another person, inherits certain qualities and traits of character of his prototype. The transmission of certain qualities in the natural order of creation is carried on upon the same principles, and the different species of animals inherit the qualities and faculties of their own progenitors. This inheritance is under other, but similar, circumstances termed the benefit derived from intercession. The pivot upon which the doctrine of intercession turns, is the close similarity of the two natures, viz., of the intercessor and the person for whom he intercedes, so that the latter may naturally become heir to the attributes of the former. The connection between two human beings which has thus been established by nature, admits of being strengthened by artificial means. The love and sympathy which nature has instilled, increase in intensity and widen their circle according to the nature and faculties of a person. It is on this account that the transport of love sometimes fills the heart of a person to such an extent that he can find no rest but in the object of his love. He sets his affections and feasts his eyes upon it alone. When carried to this excess, it affects the heart of the object of love. It is also plain that a person who burns with love for another, is also his best sympathiser and true well-wisher.

Intercession, therefore, is born and developed in love based upon natural affinity; for without natural affinity love can never reach

Secondly, the spirit of God must have been breathed into him. The third sign of a perfect man is that the angels should fall down before him in worship. By this it is meant that all the angels who do their work here below or upon the heavens become his servants and do everything in accordance with his wishes. The fact is that, when God is with any of his servants, the host of heaven also bend towards him and become his companions. They assist him in every field and are ever ready to do a thing at his bidding. It is this attitude of service towards him that their prostration before him indicates. For he is the representative of God upon earth and the angels are, as it were, his servants. But men of earthly understandings cannot comprehend these heavenly truths, for to them the spirit of heaven has not been granted.

the limit which it is necessary for it to do to become a mover of intercession. To ensure this affinity in the nature of man, God created Eve not out of a different substance but from Adam's rib. Thus the Holy Quran says (النساء) *وخلق منها زوجها* i.e., "And out of him He created his consort." Thus God established two connections in the nature of man from the very beginning. He breathed His own spirit into Adam to indicate his union with Himself, and then created his partner from him in order to strengthen the tie of relationship by making it a natural connection. This was done in order to make the tie of human sympathy a permanent and enduring one, natural relations being always of a more stable character than artificial ones which are only temporary. In short, both the connections, viz., with God and men, which it was necessary for Adam to have, were established in his nature from the very beginning.

From these considerations, it would appear that no one can claim the holy office of an intercessor except the man who has attained to perfection, and in whom the Divine and human connections are completely established. Unless these two relations are manifested in their highest degree, perfection is a mere word of the mouth. Thus was Adam perfected by the Divine hand, and the same law has held good in the case of all prophets that appeared after him as intercessors in the world. The Divine hand perfected them by establishing the same two connections in their persons. In the first place, the Divine Being had such a union with them as if He actually descended into their hearts, and thus the heavenly spirit was breathed into them. In the second place, the tie of human sympathy, which had its origin in the mutual love and sympathy of Adam and Eve, pre-eminently distinguished their noble characters. This was also the reason why they entered into matrimonial relations. The domestic tie is indicative of their vast human sympathies. Such is also the purport of the tradition خيركم خيركم بالله "The best among you with regard to the interests of humanity is he who best fulfils the domestic obligations." The person who is wicked and worthless as a husband cannot show any good example in regard to his sympathies with the generality of mankind. The first object of love and sympathy that Adam had was Eve, his wife, and therefore the man who ill-treats his wife or has no wife upon

whom to bestow the warmest feelings of humanity, is far from being a perfect human being or a model or intercessor for others, for he lacks one of the two necessary qualifications for intercession, and mere innocence or harmlessness can avail little where an important factor is wanting. Family life is, on the other hand, the only basis upon which the superstructure of social interests and vast sympathies can be built, for, with the connection of a man and a woman as husband and wife, springs up a vast number of sacred ties of incalculable importance, and thus a field opens for the exercise of a person's love and sympathy which widens gradually and may at last take the whole of mankind within itself. But the people who live like *jogis* (recluses) and observe the rules of monasticism, are quite destitute of the noble quality of sympathy, for they reject the only occasion which, in accordance with the laws of nature, is apt to promote and develop fellow-feeling. They shut themselves from the world and its interests, and the result is, that, as they have no occasion to practise the virtue of self-denial, they become misanthropic, anti-social and hard-hearted.

RELATION BETWEEN SINLESSNESS AND INTERCESSION.

Sinlessness alone cannot lead to intercession, for the sinless person only refrains from the commission of sin which is an intentional disobedience of the commandments of God rendering a person liable to punishment from God.* From this it is clear that there

*From this definition of *sin*, which commends itself to every just and reasonable person, it follows that a deed is not sinful unless it involves an intentional breaking of the commandments of God, whereby the offender incurs a liability to punishment. There must, therefore, be first of all the commandment of God against which a person offends. Secondly, the commandment must have been brought to the knowledge of the offender. Thirdly, the offender must be reasonably held to be responsible for the consequences of his act and therefore liable to punishment. If any one of these three requisites is wanting, there is no sin. If a person lives in a distant land and has not been brought to the knowledge of the Divine Law, he is not a criminal by reason of having done anything contrary to the Law, for not knowing of it he cannot break it. But if a person of sound mind worships idols and does not believe in the unity of God, he is sinful, although the Law might not have been preached to him. For, the Unity of God is impressed upon human nature and is not, like Trinity, a thing foreign to the nature of man. A person of unsound mind or of immature understanding is not culpable for anything he may do against the Law, although it might have been communicated to him, because the absence of reason shakes off the responsibility. Such a person is therefore innocent for aught he may do.

is no natural connection between sinlessness and intercession. The child whose reasoning faculty has not yet been sufficiently developed, and the person of unsound mind who is born such, are both innocent, because they cannot have the intention to break the commandments of God. But does there exist a sane person who would take them for intercessors or deliverers on account of their being quite sinless? There is no doubt then that no reasonable being would assume intercession as a necessary consequence of sinlessness.

What a person needs to be an intercessor is a two-fold relation, and reason attests to the truth of this fact. An extraordinary connection with God and a deep sympathy for human beings, can alone enable a man to intercede for the latter with the former, and such an intercession shall no doubt be accepted. On account of the intercessor's deep and perfect love for God, he attracts the Divine grace and favour, and by reason of his unrivalled sympathy for the human race, he bestows upon them the favour which he has drawn from a higher source. Such is the true nature of intercession, and it is to this two-fold connection that the word شفيع (*shafu'*) the root of the Arabic word شفاعة (*shafa'at*) points. Of the two essential requisites of intercession, the first is, as we have already seen, a close connection with God. The intercessor so completely resigns himself to the Divine will as if God had descended into his very heart. His self becomes extinct and his personality quite consumed in the fire of God's love, and the Divine glory is manifested in every hair of his body. His soul melts and flows like water unobstructed towards its Divine master, until it has attained the limit of Divine nearness. But along with this perfect union with the Divine Being, the intercessor's kind and compassionate nature possesses the element of human sympathy in the same abundance and completeness. He is so zealous in his solicitude for the person for whom he intercedes that he cannot bear his misfortune. His heart flies with love and sympathy towards the object of intercession. More kind and compassionate than a father, more tender and loving than a mother, and more sympathising than any sympathiser in the world, his soul is out of his own control in his feeling for others. Thus are the two connections established in his nature, a connection with Divinity and a connection with humanity. To describe the extent and intensity of

these connections in words is impossible. Both sides of his nature are equally balanced. He is a perfect manifestation of Divinity and perfect manifestation of humanity. He occupies a middle position between Divinity and humanity, being equally inclined to both. The point of intercession is, therefore, an intermediate point whose position has the same relation to Divinity as to humanity.

THE HOLY QURAN UPON THE PROPHET'S PERFECTION.

It is with reference to this point of intercession that the Holy Quran has remarked of our Holy Prophet دنی فذللی فکان قاب قوسین i.e., "*The Prophet ascended towards God and approached Him so far as it was possible for man to approach, and, having attained all the excellences of the nearness of God and his full share of the Divine manifestation, he returned, vested with all the Divine morals, to humanity and thus having attained all the excellences and holy attributes of humanity, sympathy and love for mankind, he had the other side of his nature perfected. Thus, having attained to the highest degree of love for God and sympathy with fellow-beings, he acquired a position midway between God and men and became like a chord common to two equal arcs.*" In his holy person were, therefore, combined the two qualifications of an intercessor. To this Almighty God has borne witness in His holy Word which plainly asserts that the nature and qualities of the Prophet were such as entitled him to act as an intercessor between men and God. This is the purport of the verses where he has been described as a chord common to two equal arcs which metaphorically expresses the intermediate position he occupied between men and God.

Another verse of the Holy Quran bears witness to this perfection of the Prophet and his nearness to God in the following words: قل ان صلواتی ونسکی ومحبای ومماتی لله رب العلمین (الانعام) "Say to the people: Verily my condition is such that my own personality has become quite extinct and my devotion is simply for the sake of God." This verse tells us that, until a man attains to perfection, his piety is not pure and perfect but proceeds out of mixed motives. Worship is really a declaration of the glory and greatness of God, and therefore the person who has his own greatness in view, worships, not his God, but his own self, for all greatness and glory is

due to God." Similarly the person who gives to creatures a share of the majesty, greatness, power and glory of the Creator, worships not only his God but also the creatures whose glory and greatness he declares. Unless devotion is exercised exclusively for the sake of God, which is impossible so long as a man does not attain to perfection, the object of a person's worship is not God alone but also the man's desires and other creatures. Nay, more than this. The person who trusts on the means he resorts to for the realization of his objects as having an effect which can nullify the decree of God and act against His will and intention, gives the place of the Deity to the means he employs. For such a person to worship God exclusively is an impossibility, for he assigns the glory and greatness which is due solely to God, either to himself, to other creatures, or to his resources. The true worshipper is the heavenly-minded man, who, freed from the base alliances of earth, lifts up his heart to heaven and attributes every praise, every greatness and every glory, to the Divine Being, excluding every thing else. Such is the absolute unity of God that no other creature should be regarded as being possessed of the attributes which are exclusively God's, and it is upon reaching this stage that a man can be regarded as a true worshipper of God. Such a one not only declares the unity of God with his tongue, but corroborates his words with his own deeds, and thus sets seal to the sincerity of what he asserts. Therefore, in commanding the Prophet to inform the whole world that his devotion is exclusively for the sake of God, Almighty God has called attention to the fact that the Prophet has attained to the stage of perfection in which a person excludes everything else from his worship and worships God only with all his heart and all his soul.

The verse then goes on to say : "And my sacrifice and my life and my death are all for the sake of God, the Lord of Worlds." The word نُسُك (nusuk), which occurs in this verse, is the plural of نَسِيك (nasika) which means sacrifice as well as worship. The Holy Quran has, therefore, adopted a word containing a reference to both ideas. This word calls our attention to the fact that sincere devotion, not alloyed with any gross element or debased by any impure motive, involves a sacrifice of all one's interests and desires, and that perfect sacrifice is perfect worship. The context itself lends support to this

interpretation, for the word نسكى (*nusuki*) is followed by the words "my life and my death are unto God." Sacrifice does not here indicate an offering of a cow or a goat or a camel to the Deity, but an offering of the soul itself, as is clear from the explanatory words, "my life and my death are for the sake of God." The word قربان (*qurban*) which we have translated into sacrifice, is derived from قرب (*qurb*) meaning nearness, and in this there is an allusion to the fact that the nearness of God cannot be attained until all the desires and passions of the flesh are sacrificed.

In short, this verse is a standing witness to the nearness of the holy Prophet to God. It asserts in plain words "that the holy Prophet was so absorbed in the contemplation of Divine glory that he seemed to have lost every trace of self. He had no consciousness of his distinct personality but his words or deeds were all in resignation to, and in accordance with, the will of God. Every breath of his life, and even his death, as the verse asserts, was for the sake of God and quite free from every mixture of the glory of self or mean resources or other creatures. His soul had bowed itself down before the Divine threshold so completely, and with such sincere devotion, that not the slightest mixture of others than God could be traced in it. He thus fulfilled in a pre-eminent degree the first of the two requirements necessary for an intercessor. In the last portion of the verse quoted above "my life and my death are for the sake of God, the Lord of Worlds," the closing words indicate that the sacrifice of the Prophet was meant for the good of the whole world. This brings us to the second qualification. Hence both qualifications of an intercessor were combined in the person of the Holy Prophet. In the first verse quoted above دنى فدى لى we have already shown that the second word تدلى is meant to express the vast sympathies of the Prophet. The root of تدلى (*tadalla*) is دلو (*dalu*) which means to let the bucket into the well so that it may be filled with water. دلو also means to try to enter into relationship with some one and to get him for an intercessor. The word تدلى used in this verse therefore means to be prompted to intercede, with the utmost sympathy and kindness, for people who are lost and farther off from the grace of God and to approach them with the kind intention of giving them the holy water of life and throwing away their dirty water.

As the love of God and attaining to His nearness are matters relating to the heart which others cannot see and get acquainted with, therefore Almighty God manifested such deeds of the Prophet as led to an undeniable conclusion that he had preferred God to everything else and the idea of Divine greatness solely occupied his mind. He was so permeated with the love and glory of God that his person was really a reflector of all the manifestations of Divine glory. All the signs of a perfect love of God which we can think of shone with brightness in his person.

It is plain that love arises either out of beauty or out of goodness. That goodness is an incentive to love is the universal experience of the ages since man has lived, notwithstanding all the differences of their temperaments. All men agree in this that they feel a certain degree of love varying with the temperament towards the person who does them any good. Even the vilest and most hard-hearted members of society, who are devoid of every manly quality, do not remain unaffected by goodness. A thief, for instance, who has equal chance of breaking into the houses of two persons, one of whom has done him some good and the other is a mere stranger, shall not, in spite of the baseness of his nature, intentionally pass by the house of the stranger to break into that of his benefactor. Even the lower animals display this quality and in some of them, as the dog, it is very marked, and experience has proved that the attachment of a dog to its benefactor is wonderful. The fact of beauty being an incentive to love is still more evident. The sight of beauty gives pleasure, and man is naturally attracted towards what is pleasing. The charms of beauty like the force of goodness cannot be resisted. But by beauty I do not mean simply a grace of form, a symmetry of features, a proportionateness of parts, vivacity of the eyes, or a particular tinge of colour. I take the word as including every conception of beauty, excellence and fineness, qualities belonging to the nature of things which attract an observer and engage his attention on account of their extreme symmetry and fitness and their matchlessness. Every excellence, therefore, which human nature admires is included in beauty and the heart of man is attracted towards it. The strong and mighty man who overthrows every rival in the field of battle and has done exploits of valour, shall attract the heart and win the praise of all

men. No distance of time or place would diminish his glory and his deeds of valour shall be listened to everywhere with rapt attention. Now, if we were to seek the reason which makes him win all hearts, we shall find it only in beauty, as he has not done any good to any person or laid any one under any obligation. Excellent qualities or excellent morals are thus included in beauty, and they are equally attractive with the beauty of appearance. The distinction between beauty and goodness is essentially one of relation. Beauty becomes goodness with respect to a person who is benefitted by the excellent morals or qualities of another. For instance, the charitableness of a person is goodness for those who are benefitted thereby, but, so far as others are concerned, it is only an excellent quality or a moral beauty.

In short, both the natural laws and human nature teach us in plain words that, in order to have a close connection with the Supreme Being, a man must have benefitted in abundance from Divine goodness and beauty. Unless he has seen His beauty and tasted of His goodness, he cannot love the Almighty Being. With respect to a particular person, Divine goodness is witnessed in the Divine morals which he must have seen displayed by the Divine Being in connection with his own person. Instances of Divine goodness so displayed are, for instance, that He Himself became his guardian when he was an orphan, defenceless, weak and poor, that He gave him succour in time of need and provided him with what he wanted, that He stood by him in trials and reverses and consoled him when crushed under sorrows and afflictions; and, lastly, that He Himself became his guide and leader without the intervention of any mortal when he set out in a search after God. Divine beauty is revealed to human sight by means of the same Divine qualities by which Divine goodness is manifested. Instances of this are the general manifestation of God's omnipotence, His kindness, compassion, mercy and Lordship over the universe, His general nourishment and provision of all creatures, His general blessings existing in such abundance for the good of men, the true knowledge of Him which a person acquires through His holy messengers by means of which he is saved from death and destruction, His attribute of listening to the prayers of those who, in the extremity of their sufferings and the urgency of their wants, are restless and without any resources, and His grace that He inclines

towards those who incline to Him. All these attributes of the Divine Being are manifestations of His Beauty. But, when these blessings and favors are specially showered upon a person, the Divine Beauty is specifically termed Divine Goodness in respect to him, although, so far as others are concerned, it is still Beauty and not Goodness.

From this it is clear that the person who has not only seen the Divine Beauty but personally tasted of it by being brought under the influence of Divine Goodness, has his faith in God vastly strengthened. He is drawn towards the Divine Being as iron is drawn towards magnet. His love for God is intensified and his trust in Him increased a hundred-fold. He has not only observed but experienced and tasted the Divine blessings. He sees with the eye of certitude that his good is in God. His hopes in God gain strength and he naturally feels attracted towards Him. He finds himself needful of the support of God in every moment of his life. From the perfection of Divine attributes and morals, he is certain that he shall ultimately succeed, for he has personally been the object of Divine grace, favour and kindness. The prayers which he addresses to the Deity proceed from the strength of his heart, and his supplications flow from assurance. He puts his trust in God who he knows for certain will deliver him, and his enterprise is great and unshaken by adversities. When he has seen and tasted of the favors and blessings of God, and known that the Lord deals bountifully with him, the light of assurance enters into his soul in all its glory and lustre. A death comes over his existence ; his desires are burned like chaff, and on account of his constant contemplation and declaration of the power, greatness and glory of God, his heart becomes the habitation of the Lord. As soul is the companion of every living body, so does the light of assurance which God has granted him, become his constant companion and never part from him. The holy spirit which pervades his being, fills him with emotion. When he speaks he does not speak out of desire, but by the instruction and guidance of the holy spirit that has full control over his words and deeds, and, thus guided, he gives utterance to words of transcendent wisdom and heavenly purity. The Lord of Power and Glory encamps in his heart; the bliss of assurance, sincerity and love constantly embalms his soul like a spring of fragrant water. The healthy influence of this bliss is visible in every limb; the eyes sparkle with the light of love, the forehead shoots the beams of light, the face is

blooming with the Divine beauty, and the tongue is fertile and rich with blessings. In short, a freshness and a moistness are visible over every part, resembling the charming greenness and verdure of trees, herbs and flowers after a salutary rain. These are the distinct signs by which the entrance of the holy spirit is recognised. But the person upon whom that spirit has not descended, and who has not been watered by this sweet and wholesome water of life, is like a dead log. The heart that has not drunk deep at the fountain of true assurance has no animation, and to it is not granted the verdure, the freshness and the bloom which no pen can describe. It does not exhale sweet scent, but, like a rotten carcass, emits foul odour. But the person to whom this light has been granted, and within whose heart a spring of assurance has gushed forth, who has seen the weakness of his nature, the dread of the path and the power and glory of his maker,—such a person does not rest satisfied with his own strength but flies to the protection of the Almighty Being and seeks assistance from Him. His whole delight is in this, that he should fly to that Rock of Strength, and without His shelter he cannot live.

ISTIGHFAR.

The word used to express this thirst of the soul, its ever seeking the assistance of God against the frailties of human nature, is the well-known word *(istighfar)* استغفر. This word originally means “supplicating God to save one from yielding to the weakness of the flesh, to strengthen the human nature, and to take one in His refuge and under His shelter.” It is derived from *غفر* (*ghafra*), which means to protect, and hence it comes to mean a prayer to God that He may protect the natural frailty of the suppliant with His own strength. Such is its true and real signification, but the meaning is extended in certain cases, and the word comes to mean then “asking the protection of God from the consequences of faults already committed.” Such extension is, however, allowed where the context requires it. The true and proper meaning of the word remains unchanged. The person who does *istighfar*, prays to God that He may protect him from yielding to the frailties of human nature by His Divine power, strengthen him by His strength, and

lighten him by His celestial light and instruct and guide him by His Divine instruction. For, after Creating man, God has not left him to himself and alone. As He is the creator of his internal faculties and external organs, He is also his supporter. Whatever has been made by the Divine hand, is also supported by it. God being therefore the Supporter as well as the Creator, man needs the support of God to protect his image against corruption, as he needed His creating hand to come into existence. The Divine attribute of creation has placed man under the obligation that he has been created in the image of God. Similarly the Divine attribute of support required that what has been created in His own image, should not be given up to corruption and everlasting destruction. Man is, therefore, instructed to ask the protection and support of the Almighty Being by means of *istighfar*. From this it is clear that even if sin had no existence in the world, *istighfar*, being a requirement of the creation of man, would still have been there. For the truth is, as we have shown with reference to the root-meaning of the word that the proper use of *istighfar* is not to nullify the effect of sin, but to avoid its existence. It exists that the building which God's own hand has erected might not be demolished. But such a thing was not possible in the very nature of things without the supporting hand of God. There was a craving in the very nature of man without whose satisfaction he could not have attained to perfection. To satisfy this he was guided to say *istighfar* and thus make up the deficiency of human nature by imploring the strength of God.

It is to this requirement of human nature that the Holy Quran calls attention in the words *لا اله الا هو الحي القيوم*, "God alone is He Whom we must worship and address our prayers to, for it is He who brings into existence and supports that which He has created." In fact, it cannot be contested that the existence of man needed two things, a Creator and a Supporter, the one to bring him into existence and the other to preserve him from corruption. The attribute of creation was manifested when man was brought into existence, but the quality of support needed a constant manifestation as it was to continue with the life of man. Hence arose the necessity of constant *istighfar*,

In short, God bestows favors of His abundance in consequence of His different attributes, and *istighfar* is needed to call the quality of support into action. It is to this that the following verse of the opening *sura* of the holy Quran refers: **اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ** meaning "O God! Thee do we worship and of Thee do we ask assistance that Thy support and Lordship may uphold us and protect us from stumbling and falling a prey to the weakness of the flesh."

All this goes a long way to prove that in *istighfar* a person does not pray for the restoration of a thing that has been lost, but the object of this prayer is that he may not lose something. For, human nature, seeing its weakness, seeks strength from God as a child seeks milk from its mother. Therefore, as God has graciously granted heart and tongue and eyes and ears to man, so has He impressed the desire of *istighfar* upon his heart from the very beginning. The Divine hand has made him feel that he stands in need of the assistance of God. It is to this state of human nature that the verse **وَاسْتَغْفِرْ لَذَنْبِكَ وَ لِلْمُؤْمِنِيْنَ وَ اَلْمُؤْمِنَاتِ** refers. The import of these words is: "Pray to God that He may protect Thy nature against the weakness of the flesh and strengthen thee so that thou mayest not yield to that weakness. Pray also by way of intercession for the men and women who believe in thee that they may be saved from the punishment of the faults which they have committed on account of the weakness of their nature, and that their subsequent course of life may be free from sin." This verse reveals the deepest secrets underlying sinlessness. It tells us in plain words that no one can attain the perfection of sinlessness and intercession unless he prays incessantly that the feebleness of his nature may not lead him to an actual commission of sin and prays also for the release of others from the bondage of sin, and until he draws aid and power from God with supplication and with cries and then desires that a portion of the strength and aid which has been granted him, should be given to those who in faith have acquired union with him. The sinless man flies for help and succour to God, for he perceives the feebleness of human nature and the strength of the Divine Being. He knows it for certain that human nature does not merely as such possess perfection but that it receives perfection from God, that it has not

got any strength, but strength is given to it every moment from God, and that it has no infallible light but that such light comes to it from the Almighty.

The secret of it is that a magnetism is granted to a perfect nature by which it is enabled to draw the power from above towards it. But the source of power is the Divine Being and the angels also draw their strength from that source. The perfect man also draws the strength of sinlessness and grace from the same source through the channel of the adoration and worship of God. It follows, therefore, that from among men he only is perfectly sinless who strengthens his soul by drawing the Divine power by means of *istighfar*, and does not cease for a single moment to draw it by his supplications, prayers and cries. Such a heart which ever drinks deep at the fountain of Divine strength, resembles the house which has doors opening to the East and to the West and in every other direction and whose doors are always open for the light of the sun to enter into it. But the person who does not seek Divine assistance and succour is like the narrow and dark closet whose doors are all fast closed so that not a ray of light may creep in. *Istighfar*, if we may liken it to any thing, is the instrument which is the means of drawing power from a higher source. The secret of the absolute unity of the Divine Being is closely connected with the principle that sinlessness should not be looked upon as an independent possession of any mortal being, but as a thing flowing from a higher source, the gift of God to such of His servants as implore for it day and night. To make ourselves clear by an illustration, the Divine Being is like the heart and *istighfar* of the perfect man resembles the arteries and veins which are connected with it. The heart circulates the blood through the veins and the arteries which distribute it to every part of the body that stands in need of it.

DIFFERENCE BETWEEN ZANB AND JURM.

The word ذنب (*zanb*) occurring in the verse *واستغفر لذنبك* is not the equivalent of sin. Sin, in Arabic, is جرم (*jurm*) and between جرم and ذنب there is an important difference. جرم is sin as defined above, an act in violation of the commandments of God deserving to be punished. But the word ذنب (*zanb*) is applicable also to the weakness of human nature. It is for this reason that since the prophets of God

partake of human nature, and consequently of the weakness of the flesh, the word ذنب (*zanb*) has been applied to them in the Word of God. But that there it has been used only in the sense of human weakness, and not in that of actual commission of sin by them, is apparent from the fact that the word جرم (*jurm*), which is the exact equivalent of sin, has never been applied to any prophet of God. Had it been the intention of the Word of God to describe prophets as sinful men, we cannot understand why it should have avoided in their case the use of a word (جرم) which plainly meant sin, notwithstanding that that word has been made use of by the Holy Book in a hundred places in respect of the opposers of the prophets whom it actually regards sinful. Why it has kept this distinction points to the unmistakable conclusion that the word ذنب (*zanb*), if ever used by the holy Word for the Prophets, means not sin but only the natural weakness of man for which he requires the strength and support of God,

That this signification of the word ذنب (*zanb*) is in accordance with the spirit of the Holy Quran appears from other considerations. For it threatens the مجرم (*mujrim*) i.e., the person who commits a جرم, or sin, with the punishment of hell, but nowhere does it speak of a similar punishment for the مذنّب (*muznib*), i.e., the person to whom ذنب (*zanb*) or human weakness may be attributed. Thus it says: *ومن يا تى ربه* "And he who comes to his Lord as a مجرم (*mujrim*), his punishment is hell and he shall neither die nor live therein." The word مذنّب (*muznib*) has not been used here because the word مذنّب (*muznib*) is also applicable to a sinless person. The fact is that ذنب (*zanb*) does not but جرم (*jurm*) does contradict sinlessness.

If we were to take ذنب (*zanb*) as synonymous with sin—a fact contradicted by Arabic lexicography—we shall have to face another difficulty. In sura *Al-i-Imran* the following verse occurs *واذ اخذ الله ميثاقا للنبين لما آتيتكم من كتاب وحكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به ولتنصرنه قال اقررتم واخذتم على ذل لكم اصرى قالوا اقرانا* "Moreover when God entered into covenant with the prophets, saying, 'Whatever, I give you of the Book and wisdom, 'then comes to you a Prophet attesting to the truth of what is with you, you shall surely believe on him and you shall surely aid him. Do you promise then

that you will do so, and do you accept my covenant on these terms'? They said, 'we do promise.'" From this verse it is clear that all the prophets, including Jesus Christ, had been commanded to believe in the holy Prophet Muhammad, may peace and the blessings of God be upon him, and they promised that they believed in him. Reading this verse along with the one quoted above, *واستغفر لذنبك وللمؤمنين والمؤمنات* and taking ذنب (*zanb*) to mean sin or جرم (*jurm*), we shall have to include Jesus also in the list of sinful persons. For the holy word of God includes Jesus along with all the other prophets in the list of those who are believers in the holy Prophet Muhammad *يحيى الله عليه وسلم* and therefore Jesus with all of them is *مذنب* (*muznib*). To this we specially call the attention of our Christian readers, for if ذنب (*zanb*) is equivalent to sin and means the same as جرم (*jurm*), the Holy Quran places Jesus in the list of sinful persons, and if, as it is true, we take ذنب (*zanb*) only for frailties of human nature, we have no right to attribute sinfulness to other prophets only because the word ذنب (*zanb*) has been used of them.

From what has been said above, it is evident that the word (*zanb*) as used in the verse *واستغفر لذنبك وللمؤمنين والمؤمنات* does not mean sin but only human weakness existing in the very nature of man for which he cannot be liable. It is necessary for every creature to have this weakness, for he cannot have the perfection of the Creator. This weakness has been termed ذنب (*zanb*) in the Holy Quran, for it is a natural deficiency for which man needs the support of God and on account of which he always seeks His help and succour. To signify it by a word which is also used sometimes in a wider sense is indicative of the fact that weakness of the flesh, if not attended with Divine strength, is apt to lead to transgression. Human weakness, being a thing which could in its nature produce ذنب (*zanb*), has metaphorically been called ذنب (*zanb*). Thus it often happens that certain causes which produce certain diseases are known by the names of those diseases. The weakness of nature is a sort of an infirmity and *istighfar* is a remedy for it. In short the Word of God has used ذنب (*zanb*) to denote the weakness of the flesh and has borne testimony to this weakness in the nature of man. Thus it says *خلق الانسان ضعيفا*, i.e., man has been created weak. This is the feebleness of nature which without

the helping hand of God is likely to lead a person into various sins and transgressions. It is to make up for this deficiency of human nature that *istighfar* is needed. The wise man perceives the feebleness of human nature and calls to aid, unceasingly, the strength of God to resist the evil tendencies against which human nature itself is powerless. It behoves man, therefore, to supplicate the Almighty Being that He may protect and support and strengthen him to overcome what his weakness will incline him to. The man who constantly recurs to *istighfar* feels his own dependency and turns to God for help and aid, and thus gives evidence that he has overcome the weakness of the flesh and resisted the evil tendency because the strength of God was with him and His light descending upon him suppressed every infirmity of nature which could have led to sin. Being a creature of God, and being therefore dependent upon his maker, man resembles the infant who needs the assistance of its mother in every step that it takes so that she may protect it from falling and stumbling. Such is the wise man who, being sensible of his weakness, does not rely upon his own strength but calls the Lord to his aid that he might not slip or slide and has recourse to *istighfar*.

There is no doubt that a secondary signification has been attached to this word which is somewhat different from its primary meaning. In its more extended sense the word *istighfar* is used in the case of a person who has actually transgressed the commandments of God, and there it amounts to a prayer that God may protect the sinner from the punishment which is to befall him as a consequence of his sin. But in this extended sense the word has never been applied to those whom God terms His associates or His chosen ones, nor have we any right to attach this meaning to it when used of them. For to them God has promised beforehand that no punishment shall touch them and the most delightful place in heaven shall be their abode and they shall be seated in the lap of God's mercy. All these promises of eternal bliss and happiness are made to them over and over again, and they are made to taste of the bliss and enjoyment of the next life in this world and see paradise with their own eyes here. If then we construe their *istighfar* to mean a prayer to be saved from hell-fire and everlasting damnation, we are guilty of the gravest injustice towards them, for then we suppose them to have no faith in the promises of God, and as considering

themselves farthest off from His mercy. How can we imagine the person whom the Lord Almighty addresses as the very embodiment of mercy, saying: وما ارسلناك الا رحمة للعالمين "And we have not sent thee but a mercy unto the whole of mankind," I ask how we can imagine such a man, notwithstanding this exalting address, to be still in doubt as to whether he shall have the mercy of God or not. How could he, being thus addressed, imagine himself to be a mercy to the whole world when he yet had doubts as to his own share in the mercy of God.

These circumstances are enough to convince every unprejudiced mind that to attach to *istighfar* the secondary meaning of that word in the case of the Holy Prophet, may peace and the blessings of God be upon him, is nothing short of a mischievous perversion, or at least a blunder. The first sign of a sinless person is, that he should be constantly praying to God for His strength and support, and unceasingly asking His assistance and succour to protect him against the operation of the inclinations which proceed from a weakness of the flesh. In other words, he should be continuously recurring to *istighfar*. The child that does not trust to its own infirm legs for a moment, but walks with the support of its mother, shall never experience a fall. But the child which is not led by its mother, but walks independently of her support and presumptuously ascends or descends a rude and narrow stairway, shall soon receive some serious hurt. The righteous servants of God may be likened to the child which feels its dependency upon its mother and never parts from her or leaves her bosom, being conscious of the danger it will thus expose itself to. Feeling the weakness of human nature, they fly for refuge to their Divine Master and humble themselves under His mighty hand, being solicitous of His assistance. They find their happiness and rest in God as a child does in the bosom of its mother. Again, just as a child, when apprehensive of danger, or afraid of stumbling by treading upon slippery ground, cries to its mother for aid, so that she may hasten to its assistance and deliver it from the difficulty, so do the righteous ones of God, with supplication and prayer, and with earnestness and devotion, cry for assistance and protection to their Lord. Spiritually they consider themselves the children of God and look upon Him as a kind and affectionate mother, the source of all their

strength. They do not pass an instant of their lives without imploring His assistance. As milk flows out when a hungry suckling applies its tender lips to the breast of its mother, in the same manner spiritual nourishment is supplied by God to the righteous ones who seek it, they being spiritually in the same position as little children.

NEED FOR INTERCESSION.

We may take occasion here to deal with another question which may possibly arise in the discussion of the subject in hand, *viz.*, why do men need شفا (intercession) at all, and why is it not allowable that every one should seek deliverance for himself by directly repenting before God and asking His protection and support for himself? In answer to this question, we may appeal to the laws of nature. No one can deny that in the case of men and even animals the law of the propagation of kind is dependent upon شفاعة. As already suggested شفا is a derivative of شفع, which means to couple. Multiplication by continuous generation is, doubtless, the result of شفع (*shafa'*) or coupling together. External appearance, faculties and inner qualities descend from one man to another through this channel, *i.e.*, they are the result of a union. In all the species of animals, the qualities and faculties of the progenitors are transmitted to the offspring, and this is the result of a connection. This connection taken in a different light produces شفاعة (intercession). It is the spiritual connection of an imperfect being with a perfect man, by which the former gets a remedy for the weakness of his soul and a deliverance from the passions of the flesh. As the moon borrows light from the sun by being brought opposite to it and thus having a certain connection with it, so does the righteousness of the perfect man affect those who unite themselves with him and thus bring themselves opposite to his light. Since the spiritual relation thus established between affectionate hearts and the heart of the prophet, the type of the perfect man, resembles the relationship of blood existing between a father and a son, therefore, those who bring themselves under the influence of the perfect man and avail themselves of his light, are spiritually regarded as his children. Of these such as undergo a perfect regeneration acquire all the blessings and morals of the intercessor and become his perfect images. This

is the true nature of شفا عت or intercession. The spiritual union runs parallel to the physical union, and as in the latter case the descendants are images of the progenitors, so are they also in the former.

In short, both the physical and the spiritual laws testify that all blessings result either from شفيع (shafa') or from (shafa'at), two relations which, with a difference of name, have the same reality underlying them. As man needs شفيع (shafa') or coupling for the preservation of procreation, so does he need شفا عت (shafa'at) or intercession for the maintenance of spiritual laws and relations. The Word of God has noticed both. Thus it says in one place that along with Adam, God created his consort also, and from that couple created other men and women. In another place, it says that God created Adam as His own representation upon earth and breathed into him His own spirit. This light of the spirit of God was then transmitted to the other Prophets, and Abraham, Isaac, Ishmael, Jacob, Moses, David, Jesus, and others, were made heirs to it. This same spirit, last of all, descended upon the Holy Prophet Muhammad, may peace and the blessings of God be upon him. All these Holy Prophets as they received the physical traits from their ancestor, similarly they became heirs to the spirit of God as substitutes of Adam, and through their intercession other people were also made heirs to that spirit from time to time.

THE HOLY QURAN UPON THE INTERCESSION OF THE PROPHET.

The intercession of the Prophet has been spoken of in various places in the Holy Quran. Thus it says in one place: قل ان كنتم تحبون الله فاطيعوا الله واطيعوا رسولي (آل عمران) "Say: If ye love God, then follow me, that God may love you and forgive you your sins." This verse asserts in distinct terms that the person who treads in the footsteps of the Holy Prophet, or in other words, shows love, reverence and obedience towards him, becomes the beloved one of God, and is granted protection from sins or their evil consequences. If he has taken the poison of sin, the elixir of love, obedience and imitation will remove the effect of poison. As a person can be healed

of his disease by the application of the proper remedy, so can he be cleansed of sin; as light dispels darkness and theriac counteracts the effect of poison and fire burns, in like manner true love and obedience have a positive effect. Pure and perfect virtue, which proceeds solely from the sincere desire of declaring the glory of God, has the effect of fire in burning away the chaff and rubbish of sin. In short, the light which descended upon the Holy Prophet (the Spirit of God) descends in like manner upon the person who unites himself in close connection with the Prophet, who not only believes with true sincerity in the heavenly mission of our Holy Prophet, but with full consciousness of his super-eminence and majesty, takes model after him with sincere zeal, love and submission, so much so that on account of his complete resignation to the Prophet, his own self is annihilated. When the rays of this celestial light begin to penetrate into his heart, the darkness of sin which was within, begins to vanish, for light and darkness cannot exist together in one and the same place. Darkness, therefore, gradually diminishes until all is light within and the heart which was once pervaded by gloom is all illumined. Being thus strengthened by light, he is able to perform virtue of the highest and most excellent type. Divine glory sparkles from his face and the love of God shines out in every limb and feature. Darkness is utterly dispelled, and there is light within and light without. There is light in the principles he acts upon and light in his practice, light in thought and light in words and deeds. With the combination of these lights, every trace of the darkness of sin is blotted out. As in material nature we find light dispelling darkness, so in the spiritual world the light of faith dispels the darkness of sin and doubt. It is possible that such a person may never have had an occasion for transgression prior to his transformation, but the benefits he gets by following in the wake of the Prophet is of a permanent and enduring nature. The power of evil is completely destroyed and a disposition to virtue is created. This is in accordance with what Almighty God has said in the Holy Quran: **جَبَّ لَكُمْ الْإِيمَانُ وَزَيْنَهُ فِي قُلُوبِكُمْ وَكَرِهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ (الْحَجَرَات)**
 "By making the Holy Spirit descend upon you, God has endeared the faith (virtue) to you and given it favor in your hearts, and has rendered infidelity and iniquity and disobedience hateful to you."

LIGHT GRANTED TO THE FOLLOWERS OF THE PROPHET.

Before proceeding further, we must first discuss a question which would naturally arise here, *viz.*, what is the nature of the light which is granted to the followers of the Prophet through his intercession and which subdues the passion of sin? In answer to this question, I must inform the reader that it is a perfect *knowledge* unattended with any darkness of doubt or scepticism, and it is a pure *love* unalloyed with any base mixture of carnal desire or selfish interest, and it is a heavenly *enjoyment* not mixed with any gross element, and it is a mighty *magnetism* more powerful than every other attraction, and it is an effective *antidote* which counteracts the effect of every poison. These are the five things, the blessings which descend with the Holy Spirit upon the heart of the true follower. Such a heart not only shuns evil, but hates it. To enter into details about the properties of these five things, would require an amount of time and space, which I have not at my disposal at present. I shall, however, say something about a perfect knowledge and show how it brings about a victory over sin.

It is a plain matter of fact that men and even animals shrink from what they know with a sure and certain knowledge to be harmful and dangerous. The thief can never dare to approach a house with the intention of breaking into it, where he knows of a number of men lying in wait to lay their hands on him. A bird would never approach the grains near which it has the keen sight to discover a hidden snare. The most delicious food would never tempt even a glutton, did he know that it had been secretly poisoned. All these instances show too clearly that occasions of danger and peril are avoided by every sensible person, provided the danger is certain. We may, therefore, conclude without any presumption, that if men knew for certain that sin was a fatal poison, they would never even do so much as dare to approach it. This being settled, the next question to be considered is as to the means by which such a knowledge can be attained. Is human reason a sufficient guide in this respect? Experience answers this question in the negative. Reason is not perfect, and, therefore, cannot alone be a safe means of acquiring

such a perfect knowledge, unless heaven comes to its assistance. A certainty about the punishment of sin is dependent upon a certainty about the existence of God and unless the latter is established conclusively, the former cannot exist. The philosopher who is not guided by the heavenly light, cannot have any certain knowledge as to the existence of God, for his ears are not cognizant of His sweet voice and his eyes have not beheld the light of His shining face. His knowledge of God, even if he arrives at a true conclusion after a deep reflection on all that he sees in earth and in heaven, does not go beyond the limits of probability. His arguments do not and cannot establish the desired conclusion. He tells us not that there is a God but that there may be a God. He states only his opinion and not his knowledge. The person whose investigation ends with a probability of the existence of God and to whom all beyond is darkness and doubt, has made but little progress in acquiring the true knowledge of God. His conjectures cannot give any satisfaction to his own heart. But the person who not only thinks that there is a God, but actually feels His existence by the heavenly light which is granted to him, stands on a much higher position and a firmer basis. The heavenly light which descends upon him not only enables him to see God, but it also sharpens his intellect and refines his understanding, so that his logical inferences are characterized by correctness and accuracy. He has thus a double assurance as to the existence of God, for two different channels lead him to the same certain conclusion.

The heavenly light spoken of here descends upon the person whom Almighty God favors with His gracious word, as well as upon him who has a close connection with the favored one. By the word of God, I do not mean the doubtful words for which the dignity of inspiration is ordinarily claimed. These are what we may term fragmentary or imperfect revelations received by certain men as to the origin of which they themselves have no perfect assurance. The Word of God is, on the other hand, a sure, clear and perfect revelation unattended with any doubt. It is, moreover, necessarily accompanied with heavenly signs, and this is its chief distinction from doubtful inspiratory fragments. There is majesty and grandeur in every word that proceeds from the mouth of God, and it strikes the heart with

wonderful awe and sublimity. It takes an entire possession of the heart and enters into it with the force of a nail of iron. The brilliant heavenly signs and supernatural wonders with which it is attended, set a seal to its truth,

The first thing which a man needs to gain a perfect assurance as to the existence of a Divine Being, is such a revelation of which he is personally a recipient, or at least a close connection with the receptacle of revelation who attracts the hearts of men with a spiritual force. Revelation is the sole criterion that can decide between truth and falsehood. The religion which fails when judged by this standard, which points only to stories of the past as the inspired Word of God, but cannot claim any fresh revelation attended with living signs, is dead and a heap of rotten bones reduced to dust. It has no signs of life and, therefore, no living principles. It cannot bring about a pure transformation or a regeneration of the soul. Those men only take an interest in such principles who are fond not of religious truths, but of religious stories and do not with earnestness inquire into truth, but blindly follow the beaten tracks of their forefathers. They are brought up in errors and prejudice and thus having their very natures vitiated, they are unable to grasp the truth. They never give a single minute's consideration to the weightiest religious questions, *viz.*, by what means can they attain to certainty in religious questions, what should be the attributes of a God in whom we can have certain belief, what are the circumstances which can bring about assurance relating to the existence of the Divine Being, and what are the signs by which the man of perfect faith can be distinctly recognised as such. We have no reason to deny the presence, to a certain extent, of reason in almost every religious system, nor can we deny that almost all religious systems have been productive of some improvement and some outward decorum, but the question is, if that is the highest aim and the goal of religion. The faint light of truth here hid under heaps of error and there seen by glimpses, or the partial improvement in certain quarters with the vast amount of mischief a religion may work, do not entitle us to conclude that such a religion can make us realize the certainty of the existence of God and His attributes. All religions are dead and lifeless and all religious principles worthless and absurd if they do

not take an enquirer to the fountain of assurance and make him drink of its pure and life-giving water.

Most people do not know, and the pity is that they do not even care to know, what a certain belief in the existence of God, His power and majesty and all other attributes, means. If any one were to tell them merely out of sympathy for their degraded state, that they have no access to the pure fountain of assurance and are, therefore, utterly devoid of true righteousness which is the fruit of a true and sincere faith in God, they get exasperated, because they would not have their lip-belief questioned. But the fact is that they are far from being certain about the existence of God. They do not thrust their hand into a hole which, they know for certain, contains a poisonous snake, because they know that death shall be the certain result, but they hesitate not to tread upon sacred ground and transgress the Divine limits. They do not swallow poison, because they know its fatal consequence, but they commit the most deadly crimes with audacity. In the physical world, it is not only certitude of danger or evil which dissuades them from approaching the object of terror, but even a high degree of probability keeps them back. They never like to pass a night under a roof whose beam has cracked and which is in danger of falling down. They would fly from a town where severe cholera or plague has broken out. But in religious matters they are far from showing this fright. They assert that they have a certain belief in God, but violate His commandments openly and boldly. Is this astonishing difference between the two cases ascribable to no cause? Can there be the same certainty in the one case as in the other with the results so widely different? The fact is, that they do not know with certainty, not even with a high degree of probability, that there is over them an All-powerful Being who can destroy them in the twinkling of an eye.

THE CHRISTIAN DEITY.

The disease of unbelief is not peculiar to any particular sect, but prevails universally. It extends to Muhammadans as well as to Christians, and with a slight difference, it has affected the East equally with the West. The Muhammadans, however, are only careless about the existence of the true and living God, although He has always been graciously revealing Himself and

vouchsafing His light to them, and has in every age been attracting them towards Himself and placing many of them on the eminence of perfection. The Christians, on the other hand, have lost the true and living God, a certain belief in whom ennobles the soul and works a pure transformation, and a contemplation of whose majesty and glory generates true hatred for sin. Instead of the Living and Supporting God, the Christian nations look upon and revere a weak man, a Jew, the son of Mary, a carpenter by profession, named Yasu' (Jesus), as their God. And they stick to this blasphemy in spite of the fact that he, poor man, dead long since, can neither answer their prayers, nor even speak to any one, nor manifest his supposed power and glory. How could faith in such a poor creature avail the worshippers? How could it draw them out of impurity and sinfulness and seal them on thrones of righteousness? The power this Christian God manifested in the days when he lived, is well described in the pages of his four admirers. Out of the numberless years of eternity during which he is said to have lived, he had to face his creatures for three and-a-half years. But during this short period, he met with all sorts of trials and sufferings, in return for which, instead of displaying any power, he only abused the leaders of the people in a vulgar style. When suffering became unbearable, he prayed to God the whole night long, but was not listened to. The basest crime was laid to the charge of his mother but he was unable to refute it by any display of Divine power. His miracles, admitting, for the sake of argument, the truth of the incredible narratives in which they are contained, do not show the least improvement on the miracles of the Israelite Prophets who preceded him. On the other hand, the mighty deeds and wondrous works recorded of Elijah and Elisha, their restoring the dead to life and their astonishing display of power, eclipse the Gospel records. The prophet Isaiah also worked such powerful miracles as throw those of Jesus into the background. Light is, however, thrown upon the nature of his miracles by his vague and sometimes meaningless utterings termed prophecies, which are sufficient to excite the most serious mind to laughter. Look at the solemnity of the expression and the absurdity of the idea: "For nation shall rise against nation and kingdom against kingdom: and there shall be earthquakes in

divers places, and there shall be famines and troubles," as if the world knew nothing of these things, and any generation of it had ever passed away without having heard of these predicted events.

These are the idle tales—and no one can tell what amount of falsehood has been mixed in them—upon which the Divinity of Jesus is founded. But the lapse of time has only added to the difficulties in the way of Jesus' Divinity. To recognise this new God, who was never thought of by the Israelite Prophets, and of whom we do not find the least trace in the Jewish writings, the present age has to grapple with still greater difficulties. They have not seen the dead restored to life, nor the evil spirits turned out of sick men; and to add to their disappointment, the promises made regarding the following generations of Christians have not been fulfilled. They were told that poison shall not have its fatal effect upon them, and that mountains shall remove themselves at their bidding and that they shall handle serpents and they shall not bite them. If any one likes to see how far these promises are fulfilled, he may only refer to the death-returns of a Christian country and look therein how many good Christians, including those who have received the Holy Order and the Holy Spirit, daily commit suicide and die of poison, and how many there are who die from the bite of snakes and other poisonous animals. As for the removal of mountains, we are still more surprised, for not a single Christian to-day can do even so much as turn a shoe at his mere word. If we are told to take these verses metaphorically and not literally, to take the swallowing of poison for subduing violence and snakes for mischievous persons, for instance, then without losing our right of objecting to this foolish straining of the meaning of plain words, we may ask why the miracles which are ascribed to Jesus should not be read in the same light as the signs which he said his followers will show. Jesus repeatedly said that his followers shall show the same signs, and even greater than those, which he showed. But if the promised signs of the followers are only to be taken as metaphors and not realities, moral qualities not actually supernatural signs, what reason does there exist to suppose the miracles of Jesus as being of a different nature, and why should we read words used of the master in a different light from that in which those regarding the followers are to be read. If there is any truth

in the statement that the signs promised to be shown by the followers are only metaphorical descriptions of excellent moral qualities, the conclusion cannot be avoided that the miracles of the master must have had the same reality. This is, in short, a hard nut to crack for the apologists of Christianity and the position presents an unsurmountable difficulty to those who care to defend their faith on intellectual grounds. A Christian has in fact to cope not with one difficulty but with three difficulties in connection with this point. Firstly, the words of Jesus that miracles equal to, and even greater than, those which he wrought shall be wrought by his followers, turned out to be plainly false. Secondly, the non-fulfilment of the promise, regarding the wondrous works to be done by the followers, conclusively demonstrates the inability of Jesus himself to work any miracle, for if the master had shown any sign, the followers should also have shown some. Thirdly, admitting, for the sake of argument, that Jesus wrought any miracles—though his own words reported in Matthew : “A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it,” refute the idea, these are only imitations, much inferior to the original works of wonder done by the Israelite prophets in abundance, and cannot establish the Divinity with any show of plausibility.

The Divinity of Jesus remaining thus doubtful and unproved, no sane person can take it for a certainty, and hence it cannot be a barrier against sin. As we have already shown by an appeal to the laws of nature, nothing can keep back a man from a sin but the certainty of belief in God's existence, the assurance that there is a God who knows and punishes every sin. But such assurance cannot be had with respect to Jesus, for his Divinity itself is at the most a matter of doubt. Does there exist any distinction between Jesus and other men who are dead, if there must be some distinction between God and His creatures? We must answer that question in the negative; for in Jesus we do not observe even the distinction which we generally observe between the living and the dead. If, instead of making all this clamour and noise to establish the Divinity of Jesus, the Christian missionaries had only taken the trouble to prove him a living man, they could have given satisfaction to many enquirers, and we would have never hesitated to accept him as such.

We have no hatred for any religion simply on account of its difference with us. If the son of Mary is God, we are willing to accept him as such. If he is the intercessor, we shall like to be foremost in accepting him. But how can we have our faith in a falsehood, an absurdity and an abomination. If God is such a weak and frail being as Jesus, the son of Mary, was, we are better alone. We can do without him. We cannot accept him as God and have no need to submit ourselves to him. If Jesus is the Divine Being who can make Himself known to us as He has been revealing Himself in every age through the prophets and independently, and as he has also made His existence apparent to those who have not received the heavenly books, we are ready to accept his Divinity. We bear no hatred or ill-will to his Divinity; only we need the requisite proof. Is there any gentleman who, himself being certain on this matter, can point to any distinctive feature by which we may be able to recognise his Divinity, who can inform us, for instance, that we can hear the voice of God Jesus or see any other clear sign of his Deity? Without certainty no good can result from the acceptance of his Divinity; for, as already pointed out, doubtful knowledge, even of the true God, cannot be of any use. To break away from the bondage of sin, the first and only requirement is a perfect assurance as to the existence of the Divine Being; and any doubt on this point keeps a man back from true righteousness and perfection. Such being the requirement of human nature in regard to the belief in the Supreme Being, it is quite incomprehensible how mere conjectures regarding the Divinity of a dead man who passed his life in disgrace, being at the mercy of a few Jews, could be of any advantage in effecting a release from the slavery of sin.

To set up a man as God and produce no sure proof of it, is a shameful business, especially when we consider that an imperfect notion mixed with doubt regarding even the existence of Him who really is the Lord of the Universe, cannot lead a man to a life of righteousness. The people who indulge in these disgraceful whims, are the enemies to truth. We are unable to understand what considerations led them to adopt this blasphemous dogma, and what deficiency they experienced in believing in the eternal God of Glory and Majesty, to make up for which they fashioned a new God for

themselves. I bear witness that the God who revealed Himself to Adam, Seth, Noah, Abraham, Moses and all other prophets, and last of all to the Holy Prophet Muhammad, may peace and the blessings of God be upon him, is an ever-living God who brings into life and supports the whole creation; that as He spoke by the mouths of those prophets to declare His existence, so does He speak now; that as they listened to His awful voice and saw His wondrous signs, so do we listen and see now; that as He listened to the prayers and supplications of His servants and answered them in the former ages, so does He listen and answer even now; and that as the earlier sages attained to true righteousness of heart and purity of soul by His love and the revelation of His shining face, so do we attain to righteousness and perfection by the same means even to-day. The blind man who deserts such a powerful God to bow his head before frail creatures is quite undone. We are sure that all persons falsely set up as gods, such as Jesus, Rama, Krishna, Buddha, &c., have been deified without the least reason. There is more reason in ascribing humanity to a goat than in attributing divinity to a man. For, although a goat possesses none of the characteristics of men, for instance, it does not walk or speak like them, it has not the appearance or reason of a human being, yet in many things man partakes of the nature of animals, but no one can tell us of what attributes of the Divine Being does Jesus or Rama partake.

It would not be out of place to say a few words as to the reasons which induce certain men with particular inclinations and particular turns of mind to deify men whom they have reason to admire. With regard to certain men two contending parties take two extreme positions; there are those who deny every goodness in the man and represent him as the vilest creature, and in opposition to these there are his enthusiastic admirers who cannot see their way out of the difficulty but by extolling him beyond due limits. Rama, for instance, suffered disgrace at the hands of Ravana, who kidnapped the former's wife, and thus gave a heavy shock to the feelings of Rama's followers. The admirers of Rama thought of wiping off this disgrace from the face of their revered leader by attributing to him the dignity of Godhead and declaring his enemy as a monster; and the following generations were so

firmly persuaded of his Divinity, that they used his name instead of the name of God and also in greeting each other. The Hindus in fact are much in advance of the Christians in the matter of deification. On account of their constant use of the word Rama for the name of God, they have forgotten the true name of the Deity and apply Rama in place of it. The same causes which brought about the deification of Rama have been at work in the deification of the son of Mary. The first attack upon Jesus' honor was that in connection with his birth which the wicked Jews declared to be illegitimate, and thus, in the first instance, attacked his mother's chastity. Other objections of a serious nature they advanced against the conduct of the reformer. Learned Jewish writers have depicted his character as horribly black. Some of the charges imputed to him are so obscene that they cannot be mentioned in a decent writing. His mother is made the object of a grave indecent charge. Three of his great grandmothers, Tamar, Rahab and Bint Saba, are also put in the same black list, and the Christian missionaries admit their harlotry. The life of Jesus himself has afforded them no less scope for the exercise of their critical faculty. His character has been depicted as that of a criminal; he is represented as practising deceit in his doings, and God at last, they say, justly punished him with the death of a culprit. The Jewish writings teem with such contemptuous terms and base charges that a Muhammadan cannot go through a page of them without being enraged at their vilifications. The enemies of Jesus were so hard upon him that their excess became quite unbearable. The followers of Jesus, therefore, being unable to answer every objection on reasonable grounds, thought it expedient to declare the person whom the Jews had depicted as the basest character, as a God in flesh. Erring zealots who already loved idolatry were pleased with having a new God similar to those they had deserted. The original idea in setting up the Divinity of Jesus was, therefore, only to retaliate the Jewish contempt of Jesus.

What is surprising enough is that the Gospels on whose basis Jesus is proclaimed to be the Divine Being by his admirers, furnish-

ed material to learned Jews for adverse criticism. Thus the author of the "Deicides" admitting the historical accuracy of the Christian scriptures and basing his objections on the four evangelists only, proceeds to show that Jesus was in fact a pretender who had selfish interests in view, and who was not able to prove his Divine Mission by a single sign. He wrought no miracles, and as for his prophecies, they all proved false without a single exception. The Gospel statement that Jesus showed many signs to the Jews, is contradicted, says the Jewish author, by the gospels themselves; for in all controversies between Jesus and the Jews when a sign was demanded of him in support of his Messiahship, he attacked the elders of the people with severity unbecoming an ordinary man, addressing them as "a race of vipers," "accursed in the present and the future," an "evil and adulterous generation" to whom no sign shall be given. Every fresh demand was met with fresh reproaches from the *soi-distant* God, and not once in the whole course of his preaching did he give them the slightest proof of his divine mission. Even admitting the truth of the few incidents in which he is said to have healed a few sick persons, the claim to Divinity still remained unproved, for his adversaries also did the same thing. Far greater and more wondrous works had been done by the earlier prophets; how was it possible then that Jesus with his inferior imitations of earlier original miracles could be regarded by any reasonable or even sane Jew as the Divine Being ?

In short, since Jesus was subjected to the greatest possible disgrace at the hands of the Jews, it was necessary that as his actual merits were detracted from by one party, they should have been extolled to an excessive and preposterous degree by the other. With the commencement of this exaggeration, the foundation of Jesus' Divinity was laid and he became, what he never was, a God. The truth of this can only be realized by comparing the aspersions and vilifications of the Jews with the too highly exaggerated statements of the early Christians resorted to, to meet the Jewish attacks. Every earnest seeker who desires to arrive at a true conclusion, must consult the Jewish and Christian writings, and he will then

realize the truth of the statement made here. The truth of this statement becomes all the more apparent when we consider that the Jewish nation with all the sectarian differences, has ever been devoted to the simple Unitarian faith. All Jewish sects, differ in whatever else they may, agree in this that since the Law was granted to the great Israelite Legislator on Mount Sinai, the noble Mission of every Israelite prophet was to recall the people to the fundamental doctrine of the unity of God whenever they showed the slightest tendency to deviate from the true path, and not one of these heavenly Messengers ever gave them a hint that there was something like Trinity in the person of the one and Invisible God. Further, the Jews allege that if there was any truth in the doctrine of God in flesh, why were they taught from the beginning that God was invisible and that He could not be seen in material form. Why did the Almighty say to Moses when he besought God to make Himself visible to him, "No, thou canst not see my face"? Why did He not then reveal to Moses the face of Jesus as being the Divine face that would appear in flesh? In short, the Jews have conclusively proved that Christianity is an innovation that strikes at the very root of all noble doctrines taught most enthusiastically by all prophets for thousands of years, and that its founder pretends to aspire to a position, in which he aims at the destruction of Unity, the corner-stone of revealed religion.

With the new notion of a three-cornered God in flesh, the Christians stand forth as the publishers of an abominable innovation and as the followers of a God whose teachings regarding the attributes and essence of the Divine Being, are at utter variance with the systematic teachings of the Hebrew prophets and the Holy Quran. Not only is it contradicted by the revealed word of God but reason also rejects this monstrously absurd dogma, but its upholders have as little regard for the one as for the other. They do not wish it to be put to the test of reasoning, for reason, according to them, has no concern with religious principles. Reason cannot raise its voice against the monstrosity of three being equal to one, nor has it the right to uphold the simple and reasonable doctrine of unity. They are clever indeed in picking out the

faults of others, but have never given a single minute's consideration to their own absurd dogma. It was the primary duty of all professing Christians, whether belonging to the clerical or missionary orders, to offer incontrovertible evidence of the Deity of Jesus, which is utterly rejected by the *Taurat*, the Holy Quran and reason. After giving its proof, they should have been entitled to offer the doctrines of atonement and salvation, which are based upon the Divinity of Jesus. But they have not paid due attention to this important matter, or have, perhaps, felt their inability to establish its truth, and like, therefore, to divert the attention of enquirers to minor and less important points.

Beneath this error of the Christian deification of Jesus, however, lies hidden an important truth, whose shining face has been so disfigured and blackened by monstrous whims, that its lovely image is changed into a ghastly and hideous picture. But the truth itself shines from beneath this dark veil, as a flash of lightning in a dark cloudy night. The germ of this truth is contained in Genesis where we are told that God created man in His own image, illuminated him with His own light, and breathed into him His own spirit. The Holy Quran says the same. Thus, it is in the nature and within the capacity of man that God makes His glory so descend within the pure heart of His servant that it becomes the habitation of Divine Majesty. The man whom Divine glory illumines in this manner, acquires an incomprehensible but very close connection with the Divine Master. To take a homely illustration, the man who has reached this stage may be compared to the iron which has become red-hot under an excessive heat, being in appearance like fire, but in essence still the same iron. Such is the close union of the true lovers of God with the Divine Being. They actually feel that God has descended in their hearts. Words used to express this connection are often taken by ignorant men in a material sense who are thus misled to regard such a person as being actually God. The use of such expressions is unavoidable to signify the true relation, and all revealed books contain such expressions which are then turned to the use of deifying men who never meant their words to be taken in a superficial sense.

DIVINE SOURCE OF THE WORDS AND DEEDS OF OUR HOLY PROPHET.

It is with the metaphorical meaning in view that the Holy Quran has described the words and deeds of our Holy Prophet as the words and deeds of God, from which a man of the Christian turn of mind could easily conclude that the Prophet was really the Divine Being. Thus regarding the words of the Prophet, the Holy Quran says وما ينطق عن الهوى ان هو الا وحي يوحى (النجم) which means that the Prophet does not speak out of impulse or his own desire, but every word of him is the word of God which is revealed to him. Now this verse positively asserts that when the Prophet speaks, it is not he that speaks but God Himself. Another verse states that the deeds of the Prophet are all the deeds of God. Thus we have: وما رميت اذ رميت ولكن الله رمى (الانفال) "Whatever thou didst cast, thou didst not cast it but it was God who did it;" in other words, the deeds of the Prophet were really the doings of God. Thus both the words and deeds of the Holy Prophet are spoken of in plain terms as the words and deeds of God. The only conclusion that can follow from this, is that the Holy Prophet was a perfect manifestation of the Divine Being. But in spite of these and such other statements, no reasonable member of the Muhammadan community takes the Prophet to be actually God, nor, like Christians, does he regard him a person of Godhead, and this, notwithstanding the fact that practical proof favors the idea which may be deduced from a too literal interpretation of the words of the Holy Quran.

The practical proof alluded to here consists in the jealousy of God for His Holy Prophet as for His own Divine Person. The Prophet did not die until he had seen with his own eyes that those who had persecuted him relentlessly and given excruciating tortures to and shed the innocent blood of his followers, were punished in their turn by the mighty hand of heaven. On the other hand, those who bore persecutions with him and accompanied him in the hour of trial were seated on thrones in this world. What a striking contrast when with this glorious career of the Prophet—a career made glorious not by human efforts but with the will and intention of God, we compare the sad events of Jesus' life, who, according to the Gospels did not receive the slightest Divine assistance—the Divine hand,

seeming rather to favor the cause of his opponents—up to the last moment when he was nailed to the cross. Khosru Parvez, the ill-fated Monarch of Persia, entertained the idea of the Prophet's murder, but himself was put to sword in the very night when his messengers communicated his evil design to the Prophet. What an utter failure was Jesus who was seized by one constable or two of the Roman Empire, and before long was put into custody and executed. Where was the Divine Glory when a whole night's vigil and lamentations could not save him from a Magistrate's warrant? Here again we have a good contrast with the circumstances of the Prophet's contemplated arrest and murder. The conspirators had assembled in large numbers about the Prophet's house and besieged it on all four sides. A strict watch was kept, but all to no purpose. Almighty God saved the Prophet and conducted him safely through all the assembled hosts who were bent upon his murder. This shows the regard in which God held His servant, because without causing him a night's cries and lamentations, like Jesus, He protected him as if by drawing a veil over the eyes of the watching antagonistic hosts. We are sorry to say that the heart-rending cries of Jesus "Eli, Eli, Lama Sabachthani" were of no effect according to Christian admission, a point which has given occasion for ridicule to those inveterate enemies of Christianity, the Jews. Such was the regard in which Jesus was held by Almighty God so far as his own personality was concerned. The apostles found themselves in no better position. He had promised to them his own return in their lifetime, in plain words, but the prophecy remains unfulfilled to this day. Two thousand years have passed away and still there is no trace of the son of man. What sad despair must death have brought to the credulous people who took the promise seriously. The Jews always asked them tauntingly, what had caught hold of the master that he did not come back according to his promise? Again, the master had promised twelve thrones to the twelve apostles, but the number of thrones had soon to be reduced to ten, because one of the apostles deserted the master and another denied and cursed. The prophecy was thus proved to be false in the lifetime of the master. But the prophecy of our Prophet regarding his companions was fulfilled to the very letter, for, as promised, they were actually seated on the thrones of vast empires in their life, a fact known to all hostile critics.

As regards the application of certain words regarding Jesus, on whose strength the deification is supported, the argument is equally worthless. As in the case of miracles, so in this case there is no originality, no improvement upon the Old Testament expressions. The title given to Jesus is borrowed from the earlier Prophets. Adam and Israel have also been called the sons of God and in one place it is said that "ye are" all "gods." But such words were never meant to be taken in a material sense. Jesus himself made use of the same argument when the Jews began to stone him. "For which of" my "works do ye stone me?" asked he. The Jews replied that they did not stone him for his good works, but for the blasphemy he uttered in saying that he was the son of God. Jesus then answered that it was written in the law "ye are gods," how, then, he could have been said to have blasphemed by calling himself the son of God (John X, 31—36).

THE APPEARANCE OF THE PROMISED MESSIAH.

The deification of Jesus is the result only of a stretch of imagination and a straw has been made into a mountain. **I also am inspired by God**, and it is more than twenty years now that God speaks to me and reveals His word to me. I have shown more than 150 supernatural signs. I swear by the sacred name of God that I have restored the dead to life in the manner in which Divine Law has allowed it. I also swear by the same sacred name that more than ten thousand of my prayers have been accepted. The words of honour in which Almighty God has addressed me, are far more powerful and dignified than the words used of Jesus from which the Christians jump to the conclusion of his Divinity. Almighty God has called me by the names of all the prophets; He addressed me as Adam, addressed me as Abraham, and addressed me as the **Promised Messiah**. He told me that I am the **promised one** of whom the Prophets had foretold, and whom all had been anxiously waiting for. But notwithstanding all this, I do not assert myself to be the Divine Being or the son of the Most High, though the Word of God revealed to me contains expressions on whose strength I could establish, much more easily than Jesus, my claim to Divinity. But I know that such an assertion is the most abominable

blasphemy. I wonder more than all the world what peculiarities there are in the son of Mary which make him a God. Do these consist in his miracles? But mine are greater than his. Were his prophecies very clear and true? But I shall be guilty of concealing a truth if I do not assert that the prophecies which Almighty God has granted me are of a far better quality in clearness, force and truth than the ambiguous predictions of Jesus. Can we conclude his Divinity from the words used of him in the Gospels? But I swear by the Lord, a false oath in whose name brings curse in this world and the next, that the words expressing my dignity revealed from God, (which I again swear by His sacred name, are the pure words of God, not altered or tampered with like the Gospels), are far more weighty and glorious than the words of Gospels relating to Jesus. But notwithstanding all this superiority, I cannot assert Divinity or sonship of God. What is true of me is also true of Jesus, that he too was not God or the son of God. My superiority lies in being the Messiah of Muhammad, as Jesus was the Messiah of Moses, the Israelite Law-giver.

God had ordained it from the beginning that in the line of Israel, the foundation of whose law was laid by Moses, the Messiah should be the last link in the chain of their prophets. Likewise had the Almighty Being pre-arranged that the line of Ishmael should afford a parallel to the line of Israel, and thus laying the foundation of its Law with the Holy Prophet Muhammad, peace and the blessings of God be upon him, He raised a Messiah at the end. Moses, the servant of God, gave the Law to his people. But the Omniscient Being knew that after about fourteen centuries from Moses, the Israelite people shall give up the realities of law, being only content with customs and formalities, and shall be morally degenerated. Therefore He raised a Messiah after the lapse of about fourteen centuries from the Law-giver to bring back the people to truth and righteousness, and raised him in a country where the Israelites lived in a temporal subjection to a foreign Government. According to Deuteronomy XVIII: 18, a prophet was raised "like unto" Moses from among the "brethren" of the Israelites in the person of the great Law-giver Muhammad, may peace and the blessings of God be upon him. To keep up the parallelism in the two lines, a Messiah was raised "like unto" the Mosaic

Messiah in the fourteenth century after the Prophet. I am that Messiah and as the like of Moses excels Moses himself in many respects, so does the like of Messiah excel the first Messiah in many respects, and this is partial excellence which God grants to whomsoever of His servants He chooses.

FINAL SOLUTION OF THE QUESTION OF SINLESSNESS.

Now the doctrine of sinlessness and intercession, which is repeatedly brought forward by the Christian controversialists is, so far as they are concerned, an error into which they have fallen. *If the sinlessness of a person is to be inferred from the faultlessness of his conduct as admitted by his hostile critics, we would refer them to the Jewish writings which seriously attack Jesus' and his mother's conduct; and if it is to be inferred from the assertion of the person himself, we would refer them to the Gospel text where Jesus confesses that he is not good or sinless.* The question of the sinlessness of the son of Mary cannot, therefore, be set at rest in a reasonable manner. Add to it the circumstance that *the Gospels themselves relate incidents of Jesus' life which throw discredit upon the pretended sinlessness.* For instance, he drank wine, broke the permanent commandments of the law relating to circumcision and the prohibition of swine, intentionally caused wrongful loss to an innocent person by destroying his property, violently abused the Scribes, the Pharisees and the elders of the people, had too familiar connections with women of dubious character, allowed a harlot to anoint him with ointment which was part of her earnings of adultery, allowed his disciples to pluck ears of corn from another's field, &c. Now, there is no one who in his right senses could declare all these deeds to be deeds of righteousness. If drinking was really a deed of piety, why did John the Baptist hate it? Why did Daniel say that the doors of heaven are shut against the drunkard? Why did Jesus put a stop to circumcision, notwithstanding that recent investigation has proved its utility upon health. The flesh of swine had been prohibited for ever, but Jesus declared its legality. He himself declared that he did not come to abolish law and then himself abolished the commandments of law.

In short, to prove the sinlessness of Jesus from the Gospels is as difficult a task as to demonstrate that a person who was in the last

stage of consumption and reduced to a mere skeleton, was in full health and strength. Is it not the duty of the Christian critics of Islam to offer proof of the sinlessness of Jesus before raising the question of the innocence of other prophets? *Is it honest on their part to object to istighfar as evidence of sinfulness and to swallow away the plain confession of the Jesus of Gospels, that he was not good?* Like the blind guides of the Jews, are not these the "blind guides" of Christianity "which strain at a gnat and swallow a camel?" Add to all these considerations one more, viz., that we cannot take every claimant of an intercession to be really so, unless we have instances in which he has, in this life, done good by means of his intercession. With this criterion before us we recognise in Moses a great intercessor, for when people were being smitten with sore punishment from heaven, Moses' entreatment and intercession with the Lord averted the punishment, and his own people were quite safe in all the disasters that befell Egypt. The intercession of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, is still more evident from instances in his life. It was the effect of the Prophet's intercession that his poor companions were made the rulers of vast empires. It was also a result of the Prophet's intercession that the Arabs who had been brought up in idolatry and polytheism, became zealous advocates of the Unity of God and showed an unparalleled devotion to the cause of Unity. *The Prophet's intercession has moreover conferred an everlasting benefit upon his followers, viz., that God speaks to them and reveals His Holy Word to them.* Where are we to seek for all these proofs in the person of Jesus? For the intercession of our Holy Prophet what plainer and more conclusive evidence is required than that our opponents are utterly devoid of the blessings which are poured upon us in full abundance through his gracious intercession. *If our opponents are really in earnest to come to a true conclusion, they should judge the comparative merits of the two religions by this criterion and a decision will soon be arrived at.* But they have not a mind to come to a decision. They like to live in mist and thence level their attacks at the pure principles of other religions, hiding their own at the same time. *They call us to a God who neither speaks nor sees, nor has he the power to inform us of future events, But our God has power for all these things.* Blessed is he who seeks such a God.

To be continued.

MIRZA GHULAM AHAMD,

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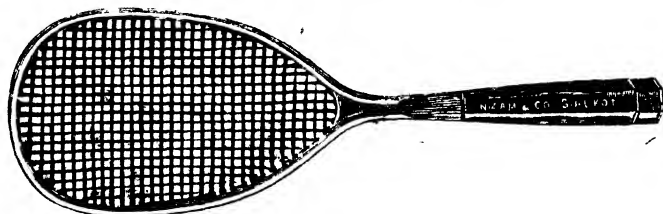
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ISLAM, III.

MORAL QUALITIES,—*concluded.*

THE EXISTENCE OF GOD.

Of the innate feelings of man which we see implanted in his very nature, is a search after an Almighty Being, to whom he is drawn by a hidden magnetic power acting upon his soul. Its first manifestation takes place with the birth of the child. As soon as it is born, it is led by an instinctive desire to incline to its mother, and corresponding to the maternal instinct of love, it shows an instinctive impulse of attachment to its mother. With its growth and the development of its faculties, this instinct is displayed more prominently. It finds no rest but in the lap of its mother, and no peace but in her tender caresses. Separation from her embitters all its pleasure, and no blessing, however great, can atone for the pain caused to it by the loss of its mother. It has no consciousness but is impelled by instinct to love its mother and finds no quiet and repose but in her bosom alone. The attraction which thus draws the child towards its parent, points to the secret magnetism implanted by nature in the soul of man which draws him to his Creator, the true object of adoration. It is this same attraction again which excites the affections of man to tend towards and take their rest in some external object. Thus we find the principle of attraction towards God distinctly imprinted within us and instinctively impressed upon our hearts. The emotions of love, however different the objects which call them forth, are all to be traced to the instinct of "love for the Creator." In fixing his affections upon other objects, man only seems to be searching for the real object. He has, as it were, lost something of which he has now forgotten the name and seems to be seeking for it under every other object that comes before him. The attractions of wealth,

the charms of beauty and the fascination of sweet and enchanting voices, are only so many indications of some greater, nobler and real object of love and of some greater power underlying all these which draws all hearts towards it. But as imperfect human reason cannot comprehend, nor the material eye discover this mysterious Being which, hidden like heat in every soul, is invisible to all, a true knowledge of His existence has been attended with the greatest difficulties, and blunders have been made concerning His recognition. Superstition and gross credulity have given the due of the Invisible God to frail creatures and material things. This blunder has been beautifully illustrated by the Holy Quran in a simile where the world is likened to a palace of glasses paved with bright glass. Under this transparent floor, a strong current of water is flowing. A superficial eye that witnesses the scene, shall take the glasses for the water, being unable to get to the reality and discover the truth. That through which the water is seen is wrongly feared as water itself. Such are the great heavenly bodies which we see in the universe, such as the sun, the moon and the stars, which only reveal the existence of the powerful Being working behind them all. But faulty human judgment bows its head in worship before them under the same delusion as the eye in the above instance took transparent glass for water. The Being that manifests itself through these glasses, is a thing quite different from the bodies themselves. The polytheist is foolish enough to attribute the work which is done by the great Power to the material things through which that power is manifested. Such is the interpretation of the verse (انه صرح مغرود من قوا رير (الانمل) (This is not water which fearest) but a palace floored with smooth glass."

In short, the person of God, although He reveals Himself manifestly, is invisible and hidden. The material universe cannot lead us to an undeniable conclusion—to dead certainty, regarding the personality of its Author. The consummate order and perfect arrangement which the material eye discovers in the countless heavenly bodies and the numerous wonders which are disclosed to a thinking mind in nature, have never led, and can never lead to the firm conviction, to the greatest certainty of which the mind of man

is capable, that there is a God, the Creator and the Lord of the universe, whose power and knowledge extend over every atom of it. The greatest astronomers and philosophers who have applied their energies solely to these sciences, have been involved in fatal doubts and scepticism as to the existence of God. All their knowledge, if it ever led them to draw the conclusion of the existence of a God, could never go further than set it down among probabilities. The creation of the sun, the moon and the stars, the order and design witnessed in those orbs which constitute the host of heaven, the consummate laws of order that regulate the universe, the formation of man's body and mind, the marvellous power and wisdom discernable in the government of this universe, no doubt lead all to the conclusion of the probability of the existence of a Creator, but probability does not prove actual existence. This is, in fact, a very low idea and an imperfect knowledge of the existence of God, and there is a vast difference between a probability and a certainty. Unless there is a firm persuasion and a strong conviction that God *actually exists*, the darkness of doubt cannot be dispelled and true light can never enter the heart. The rational persuasion following from an observation of a plan in the universe, can never amount to a certainty and lead to the peace and contentment of mind. It is not the wholesome cup of *elixir*, which can wash off every doubt and quench the thirst which the soul of man naturally feels for a true and perfect knowledge of God. The defective knowledge, which is the result of a study of nature, is fraught with danger, for there is in it more of talk than substantial reality.

In short, unless Almighty God reveals Himself by His *word* spoken to His servants, as He reveals Himself by His works as witnessed in nature, a rational persuasion of His existence, which is the outcome of an observation of His works, is never satisfactory. If, for instance, the doors of a room are all latched from the inside, the natural inference which we shall draw from this wonderful fact in the first instance shall be that there is some one in the room who has bolted the doors. But if years pass away and no sound is heard from within, no voice in response to the repeated cries of the outsiders for years after years, we shall have to change our opinion as to the presence of some one

within and ascribe the event to some other incomprehensible circumstance. Such is the view of God following from a study of nature and the whole enquiry brings us but to the extremely disappointing result that chances are in favour of the existence of a God who created the universe. The fact is that an enquiry relating to the existence of God can never be complete so long as we consider only one side of the question, *viz.*, the works of God. The effort is simply misdirected which sets before itself the object of finding out a Creator simply from under the heaps of matter. It is a blasphemy against the glorious and living God that in the midst of all His creation, He should be likened to the dead body which can only be discovered by digging it out from under heaps of dust. That God with all His infinite wisdom and Almighty power should depend upon human efforts in order to be revealed to the world, is a shocking idea. God viewed in this light can never be the centre of all our hopes and our supporter in all our infirmities. Does God Himself reveal His face to His creatures, or are they to seek a clue to His existence for themselves? Does He show us His presence, or are we to search for Him? The Eternal and Invisible God has eternally made Himself known by His own clear and blessed voice "I am," and has thus invited His frail creatures towards Himself that they may seek their support in Him. It is too presumptuous to assert that the Deity lies under an obligation to man because he takes the trouble to discover Him and that but for man's exertions, He, the Eternal and Immortal King of the universe, should never have been known to His creation. To object to the palpable and conclusive proof of the real existence of God as furnished by His voice on the ground that He must needs have a tongue then, an idea inconsistent with the existence of a spirit such as God is, is groundless and audacious. Has He not created the earth and the countless host of heaven without any material hands? Does He, the all-seeing, not see the whole world without any material eyes? Does He not hear the voice of His servants and yet He has not ears like ours? Is it not necessary then that He should speak as He makes, sees and hears? To object to one while admitting others, is quite absurd.

If it be said that although God spoke to the generations

of men in the past and made Himself known to them by His own clear voice, yet He does not speak now, I say the assertion is wholly groundless. The unchangeable God who spoke in the past speaks even now and blesses with His Holy Word such of His servants as seek Him with all their heart and all their soul. The chosen ones of God even now drink deep at the fountain of His inspiration and no one ever set a seal upon the lips of God. His grace even now flows in abundance and is bestowed upon men as it was bestowed of old. It is true that the revelation of a perfect Law and necessary rules for the guidance of mankind has put an end to the need of a fresh Law to be revealed from the Almighty and apostleship and prophecy have attained their perfection in the holy person of our Lord and Master the Prophet Muhammad, may peace and the blessings of God be upon him, but still an access to the sacred fountain of inspiration is not thereby barred. That the Divine Light should have shone from Arabia last of all, had also been pre-arranged by Divine Wisdom and we can easily discover a purpose in it. The Arabs are descended from Ishmael whom Divine wisdom had cast forth into the wilderness of Paran and thus cut off all connections of this race with the seed of Israel. Paran (Arabic *Faran*) means the "two fugitives." It was destined therefore that those whom Abraham had cast off from himself should have had no share in the Law of Israel, as it had been said that Ishmael "shall not be heir" with Isaac. The Ishmaelites had therefore been isolated from those who were their next of kin and they had no relations with any other people. It is further apparent that in all other countries we meet with traces of the laws and doctrines preached by the Prophets, a fact clearly indicating that those nations had at one time or other received their teachings from God, but Arabia was quite ignorant of these. So far as the influence of the Prophets was concerned, the Ishmaelites were the most backward people. Now this act of a wise Providence could not be purposeless. Why were the Ishmaelites kept aloof from the whole world and cut off from the prophecy of Israel? The conclusion is irresistible. Arabia was destined to be the final scene of Prophetic law-giving, and the mission of its Prophet was destined to be universal. He came last of all and therefore he came for all,

so that he may bless all the nations of the earth and denounce the errors of every people. The transcendent knowledge which he gave to the world is perfect on all sides. The heavenly law which he brought down undertook the heavy task of the complete reformation of men without any distinction of creed or color. Its injunctions were, by no means, meant for a single community like those of the earlier books, but it fully dealt with all the stages of reformation suited for any people. It gave a universal code to the world which furnished the necessary guiding rules for the civilization of all men. To root out a few vices from among a particular community had been the object and aim of all previous books, but the Holy Quran set before itself the grand and all-absorbing object of furnishing a true remedy for the extermination of all sorts of evil and directions for the guidance of all men. Moreover, it has described all the steps necessary for the social, moral and spiritual development of men. It had first to contend with savageness and raise men to the dignity of social beings by inculcating the rules of society. The next step for it was to preach the higher moral doctrines.

The credit of pointing out the true distinction between natural inclinations and moral qualities is also due to the Holy Quran. But it did not stop with the teaching of excellent morals; it had yet to raise men a step higher; it had to raise them to the perfection of humanity. It not only opened the doors to a holy knowledge of God, to a certainty regarding His existence, but actually raised them to spiritual excellence. It enlightened hundreds of thousands of men regarding the true knowledge of God and established them upon a firm basis in respect of the certainty of His existence. It gave admirable directions regarding the three-fold advancement of man which I have discussed above. As the Holy Quran is a comprehensive code of teachings regarding the perfection of man, it has, therefore, asserted its excellence and comprehensiveness. Thus it says: **اليوم اكملت لكم دينكم واتممت عليكم نعمتي ورضيت لكم الاسلام ديناً (المائدة)** "This day have I perfected your religion for you and have completed my favors and blessings upon you, and I have been pleased by making *Islam* your religion." Now this verse lays down in clear

and emphatic terms that religion attains its perfection in *Islam*, i.e., upon reaching a stage in which, as signified by the word *Islam*, a person completely resigns himself to the will of God, and seeks salvation by the sacrifice of his ownself (i.e., his interests and desires) and not by any other method, and does not allow this sacrifice to remain a mere matter of theory, but shows it in his deeds and practice. It is to this that the word 'Islam' calls attention, and all excellences culminate in this point.

The philosophers, therefore, who trusted to their imperfect reasons, could not discover the true God. A true knowledge of His existence was given by the Holy Quran, the inspired word of God. The holy Word suggests two methods of attaining to this knowledge. Firstly, it teaches the course by adopting which human reason is strengthened and sharpened in deducing the reasons of God's existence from the laws of nature and is protected from falling into error. Secondly, it points out the spiritual method which we shall discuss hereafter in answer to the third question.

Under the first heading, it has adduced clear and cogent arguments, appealing to human reason, in support of the existence of God. Thus it says ربنا الذى اعطى كل شىء خلقه ثم هدى (طه) "Our Lord is He who has given to everything a creation suitable to its nature and then directed it to attain its desired perfection." Now, if we were to look to the nature of all creatures from man downwards and consider their constitutions and moulds, we shall find the creation of all things surprisingly adapted to their natures. To enter into any details upon this point here, would be trying too much the patience of the audience. But everyone can think volumes for himself upon this subject.

Another argument of the existence of the Divine Being is deduced by the Holy Quran from His being the cause of causes, or the First cause. Thus it says : وان الى ربك المنتهى (الانجم) "And the whole system of cause and effect ends with thy Lord." This argument is based upon the natural order of cause and effect which pervades the universe. The growth of so many sciences is the result of the universal dominion of this order over every part of the

world, and important laws and principles have been developed out of it. Every cause, which is not itself primary, may be traced to some other cause, and this to another, and so on. But as the series of cause and effect, taking its rise in this finite world of ours, cannot be infinite, it must terminate at some point. The final cause is, therefore, the Author of the Universe. It is to this final or first cause that the verse quoted above calls attention.

Another argument of the existence of the Divine Being is thus described by the Holy Quran : لا الشمس ينبغي لها ان تدرك القمر ولا الليل سابق النهار وكل في فلك يسبحون (يسين) "The sun cannot overtake the moon, nor can the night (which is ruled by the moon) outstrip the day (which is ruled by the sun); and all the luminaries move in their own orbits." Had all these heavenly systems no designer, they would soon have been disorganised and ruined. The vast masses of matter rolling in space without disturbing each other's motion, demonstrate contrivance and design by the regularity of their motions, and hence the designer. Is it not surprising that these innumerable spheres thus rolling on from time immemorial do neither collide, nor alter their courses in the slightest degree, nor show any waste or decay from their constant motion? How could such a grand machinery work on without any disorder for numberless years, unless it were in accordance with the intention and contrivance of a Supreme contriver? Alluding to this consummate Divine Wisdom, Almighty God says elsewhere in the Holy Quran : افي الله شك فاطر السموات والارض (ابراهيم) "Is there any doubt concerning God who has made such wonderful heavenly bodies and such a wonderful earth?"

Another argument relating to the existence of a Creator is thus related by the Holy Quran : كل من عليها فان ويبقى وجه ربك ذو الجلال والاكرام (الرحمن) "All things pass away, and what abideth forever is the face of thy supporter, the Lord of Majesty and Glory." Now, if we suppose the earth reduced to nothing and the heavenly bodies all brought to destruction and the whole material universe made non-existent, still reason and conscience require that something should remain, after everything has thus been reduced to nothing,

which should never die out, nor be ever subject to change or decay. Such a Being is God who brought everything into existence from nothing.

In another place, the Holy Quran adduces the following argument in support of the existence of God : *الست بربكم - قالوا بلى* ((لا عرف)) "When the Lord God said to the souls: 'Am I not your Lord?' They said: 'yea: we do bear witness'" In this verse Almighty God relates in the form of a dialogue a characteristic of the souls which He has implanted in their nature, viz., that the nature of souls is not to deny the existence of God. The Athiest rejects the existence of the Divine Being, not because his nature revolts against it but because he thinks that he has no proof of His existence. Notwithstanding this denial, he would admit that every effect has a corresponding cause. No sane person in the world holds that a certain disease for instance is not attributable to any cause. A denial of the system of cause and effect overthrows all principles and all sciences. All sorts of calculations which determine the times of eclipses, storms, earthquakes, &c., and all other inferences would become impossible if every effect were not due to a particular cause. A philosopher, therefore, though denying the personality of God, cannot reject the existence of the first cause as he cannot reject the whole system of cause and effect. This is virtually an admission of the existence of God. Besides this, if a denier of the existence of God be made senseless so that he may be utterly unconscious of the low desires and motives of this world and solely under the direction and guidance of a higher Being, he shall in this state admit the existence of God, as experience has so often proved. The verse above quoted thus tells us that a denial of the existence of God is only so long as the lower desires of man have the upper hand, and that pure nature is strongly impressed with the existence of a Divine Being.

THE ATTRIBUTES OF GOD.

The above are only a few of the numerous arguments of the existence of the Divine Being which the Holy Quran has mentioned. We shall next consider the attributes of the Almighty Being as taught

هو الله الذى لا اله الا هو عما لم الغيب والشهادة by the Holy Word of God "He is God beside whom there is none who should be worshipped and obeyed." The idea of a partner with God is negatived because had God had a rival, His Divinity would be liable at some time to pass away wholly to His rival. Further, the words that "no one deserves to be worshipped but He" signify that He is a perfect God whose attributes, beauties and excellences are so high and exalted that if we were to select a God from among the existing things, whose selection depended upon the perfection of his attributes, or if we were to suppose certain qualities as the highest and most excellent attributes of God, nothing would come up to Him in His perfection, and in the excellence of His attributes. Injustice, therefore, could go no further than set up a partner or a rival with such a Being.

His next attribute as the verse above quoted indicates, is that He is عالم الغيب *i.e.*, the "Knower of His own person." In other words, no one can comprehend His person with his limited faculties. We can comprehend everything that has been created; for instance, the sun, the moon, &c., in its entirety, but cannot comprehend God in His entirety. The verse then goes on to say that He is عالم الشهادة *i.e.*, He knows everything, and nothing lies hidden from Him. It would be inconsistent with the idea of His Divinity that He should be ignorant of His own creation. He looks to every small particle of the universe, but man cannot do this. God knows when He shall put an end to this system and bring a general destruction over all things, but no one else knows this. God only is He who knows the time of the happening of all things.

هو *i.e.*, God is He who provides, out of His bountiful mercy and not in return for anything done by the creatures, all the means of happiness for all living beings before their creation. We see the manifestation of this attribute in God's creation of the sun, the moon and numerous other things for the benefit of men before they or their deeds ever existed. This gift of the Divine Being is due to His attribute of رحمة (rahma-mercy, and it is when this attribute is at work that He

is called الرحمان (*Ar-Rahman*) or the Merciful. With respect to another attribute of God He is called الرحيم *i.e.*, the God who gives a good reward for the good deeds of His creatures and does not waste any one's labour. Thus displayed His mercy is called رحيميت (*rahimiyyat*) and the merciful God Himself الرحيم (*Ar-Rahim*).

Again God is described as ملك يوم الدين *i.e.*, the owner of the day of judgment. In other words, He Himself judges the whole world. He has not made over the dominion of earth and heavens to anybody else so as not to have any connection with His creatures ; nor has He entrusted the business of judgment to any particular person who might have got the sole authority to judge the world.

God is also الملك القدوس *i.e.*, the king who is without a stain of fault or deficiency. The Kingdom of God is not like the earthly kingdoms which may pass away into other hands or cease to exist of themselves. The subjects may all emigrate to another country and thus leave the ruler without anything to rule over. A general prevalence of famine will surely reduce the ruling head to something less than a beggar. If the subjects as a body rise against the monarch and contest his superiority to rule over them, he must give up the reins of monarchy. Such is not, however, the character of the kingdom of God. He has the power to destroy the whole creation and bring new creatures into existence. Had he not been Omnipotent, He should have been obliged to have recourse to injustice in His dealings with His creatures. A forgiveness and salvation of the whole of His first creation would have necessitated the injustice of sending them back to this world to be tried again, for having no power to create new souls, the world should either have been left without any souls or the Almighty would have been obliged to take back the salvation which He had first granted. Either of these courses could not have been consistent with Divine perfection, and, if adopted, would have placed the Divine Being on a level with faulty earthly rulers. The laws which governments make for the management of their affairs are always defective, and when obliged to have recourse to measures of oppression and injustice, they look upon them as based upon principles of justice and equity. Tempo-

nal governments, for instance, deem it lawful to drown a boat with its crew when it is likely to collide with a ship and, therefore, liable to cause a great loss of life and property. But it is not consistent with the idea of Divinity that God should be driven to such an extremity that the adoption of either of two defective courses should become inevitable. If, therefore, He is not Omnipotent, or has not the power to create everything from nothing, we can only liken Him to the ruler of a petty feudatory state, who must either use oppression to keep up His Divinity, or, being just and equitable, must be left without a world to rule over. But the God of power is free from every such defect and the mighty ship of his power floats upon the ocean of justice and equity.

The next attribute of the Divine Being is *السلام*, i.e., He is the God of Peace who is Himself safe and secure against every defect, adversity or hardship, and provides safety and security for others. The significance of this attribute is evident; for, if He himself had been a prey to suffering and adversity, persecuted and beaten by men, or a failure in His designs, no heart would ever have looked to Him in trials and afflictions in the hope of deliverance. Thus He says of the false deities : *ان الذين تدعون من دون الله لن يخلقوا ذبابا ولو اجتمعوا له وان يسلبهم الذباب شيئا لا يستنقذوه منه ضعف الطالب والمطلوب ما قدروا* *ان الله حق قدره ان الله لقوى عزيز (الحج)* "Verily, they on whom you call beside God, could by no means create a fly, though they were all assembled for that purpose; nay, were the fly to carry off aught from them, they could not take it away from it. Weak of understanding are the worshippers of these false deities and the worshipped ones themselves are destitute of all power. (Such weak things cannot be deities), but the true Deity is God, who is more powerful than every powerful being; and the mighty one who overcomes everything, who can neither be seized nor beaten by human beings. (Such people who invoke the false deities are in error); they have not formed a worthy and true estimate of God, the object of their worship."

With reference to another attribute of God, He is called *المؤيد*, i.e., the granter of security and the establisher of arguments of His own

unity and excellence. This attribute calls attention to the fact that the believer in the true God may consider himself safe on every occasion. He is not ashamed before people because he has strong and cogent arguments in support of his assertion; nor shall he be ashamed before God. But the worshipper of a self-made deity is always in trouble. Having no arguments in his favor, he takes every foolish assertion which is contrary to reason for a deep mystery, so that under that name his absurdities and errors may pass unnoticed for something transcending human reason.

The verse then goes on to say (العشر) *يَمِينُ الْعَزِيزِ الْجَبَّارِ الْمُتَكَبِّرِ* i.e., "Guardian over all, overcoming every power, Mender of every breakage and restorer of every loss, and above every need." And again, *هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى* "He is God the maker of bodies, the Creator of souls, the fashioner of the image in the womb, to whom belong all excellent titles that man can imagine." *يَسْمَعُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ* (الحشر) "The inhabitants of the heavenly bodies declare His sanctity and holiness as well as the inhabitants of the earth; and He is the Mighty and the Wise." This verse shows that there are inhabitants in the heavenly bodies who follow the Divine rules of guidance.

Again the Holy Quran describes God as *عَلَى كُلِّ شَيْءٍ قَدِيرٌ* i.e., His power extends over everything. This is the real source of comfort for the worshippers of the true God, for how could man centre all his hopes in Him when He Himself was weak? Elsewhere we also have *رَبُّ الْعَالَمِينَ* and again *رَبُّ الرَّحْمَنِ* and *أَذِذْ عَذَابٍ* and again *رَبُّ الرَّحْمَنِ* "The nourisher of all the worlds, the Merciful, the Gracious, the Lord of the day of Judgment, listening to supplications and answering them, i.e., the Acceptor of prayers." And again *الْحَيُّ الْقَيُّومُ* "The ever-living and the source of all life, the supporter of all." God is here described as eternal and everlasting in order to exclude all notion of His death ever leaving His worshippers without a master. *قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ* "He is the One God without an equal, neither has He a son, nor is He a son, nor is there any other being of His kind."

It should be borne in mind that justice in relation to the Creator consists in being firmly established upon the true path of Divine Unity without deviating a hair's breadth from it. The moral injunctions to which I have here called attention form a part of the ethical teachings of the Holy Quran. The most conspicuous feature of all these teachings is a perfect freedom from excess and default. The Holy Quran does not categorise any quality as a moral quality unless it is within the proper limitations. It need not be demonstrated that virtue lies in the middle course; in other words, it is a mean between two extremes. Whatever inclines a man to the middle path and establishes him in the mean course, is conducive to good morals. The man who acts on the right occasion realizes the mean path which alone can lead to any good. The farmer who scatters the seed upon his field either too late or too early, departs, in so doing, from the middle path and the result would be a waste of seed. Virtue, truth and wisdom all lie in the middle path and he only can walk in that path who watches for the opportunity. Between two falsehoods which occupy either extreme, lies the middle course, the path of truth, which can be kept only by the observance of the right occasion. As in other moral qualities, the middle path should be stuck to in the recognition of the existence of God. The mean in this case consists in avoiding, on the one hand, the view of God which divests the Divine Being of every attribute, and in rejecting, on the other, the view which likens Him to things material. This is the position which the Holy Quran has taken with regard to the attributes of the Divine Being. It recognises Him as seeing, hearing, knowing, speaking, &c., but cautions us at the same time not to liken Him to anything which our senses can comprehend. Thus it says: (لشورى) ليس كمثله شيء “No one participates with God in His person and attributes. Do not liken Him to any one of His creatures.” Being like to us in some of His actions, He is yet a pure Being,—such is the true conception of God. In short, Islam adopts the golden mean in all its teachings. The opening *sura* of the Holy Quran inculcates the adoption of the mean path when it teaches the well-known prayer : (الذین) اهدنا الصراط المستقيم صراط الذین i.e., Guide us in the *right* path

the path of those upon whom have been Thy blessings, not of those upon whom has been Thy wrath, nor of those who have gone astray." In this verse three sorts of people have been mentioned. First of all, there are the مغضوب عليهم by which the Holy Quran alludes to people who assume an attitude of anger against God and thus following their own savage inclinations call down the wrath of God upon themselves. Then there are the ضالين by which are intended people who are led astray by following their bestial inclinations and their delusions. Midway between these two extremes are the people who walk in the right (the middle) path and whom the Holy Quran denominates انعمت عليهم. In fact to direct people in the middle path is the one object of the Holy Quran. Moses laid stress upon retaliation and Jesus upon forbearance, but the Holy Quran taught the use of both in their proper places. Elsewhere in the Holy Quran we have وكذا لك جعلناكم امة وسطا (البقرة) "We have made you walk in the middle path, and taught you the golden mean in all things." Blessed are they who adopt this course, for as the Arabic proverb says "The golden mean is the best."

THE SPIRITUAL CONDITIONS.

We shall now consider the third stage of man's development, viz., his spiritual conditions. We have already stated in the beginning of this discourse that the source of the spiritual conditions is the نفس مطمئنة or the soul at rest, which takes a man onward in his moral progress and makes him godly; in other words, transports him from the moral to the spiritual regions. Upon this topic the following verse has a plain bearing: يا ايها النفس المطمئنة ارجعي الى ربك راضية مرضية فادخلي جنتي (الفجر) "O thou soul! that art at rest and retest fully contented with thy Lord, return unto Him, He being pleased with thee and thou with Him; so enter among my servants and enter into my Paradise." In discussing the spiritual conditions, it is necessary to comment upon this verse in some detail. It should be borne in mind that the highest spiritual condition to which man can aspire in this world, is that he should rest contented with God, and find his quietude, his happiness and his delight in Him alone. This is the stage of life which we term

the heavenly life. The pure and perfect sincerity, truth and righteousness of a person are rewarded by Almighty God by granting him a heaven upon this earth. All others look to a prospective paradise, but he enters paradise in this very life. It is at this stage too that a person realizes that the prayers and worship which at first appeared to him as a burden, are really a nourishment on which the growth of his soul depends and that this is the basis of his spiritual development. He then sees that the fruit of his efforts is not to be reaped in a future life only. The spirit which in the second stage, although blaming a man for the impurities of life, was yet powerless to resist the evil tendencies or to blot them out wholly, and too infirm to establish a man upon the principle of virtue with firmness, now reaches a stage of development in which its efforts are crowned with success. The sensual passions die out of themselves and the soul no more stumbles, but strengthened with the spirit of God is ashamed of its past failings. The state of struggle with sinful propensities passes away; an entire change passes over the nature of man and the former habits undergo a complete transformation. He is perfectly estranged from his former courses of life. He is washed of all impurities and perfectly cleansed. God Himself plants the love of virtue in his heart and purifies it of the defilement of evil with His own hand. The hosts of truth encamp in his heart and righteousness controls all the towers of his heart. Truth is victorious and falsehood lays down its arms and is reduced to subjection. The hand of God sways over his heart and he walks every step under His shelter. It is to this state of the quietude of mind in virtue that the following verses point *وَالَّذِينَ كَتَبْنَا فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدْنَا بِمُزَيِّنِهِمْ قُلُوبُهُمْ وَكُرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاكِدُونَ وَفَضَّلْنَا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ (الْحَجَرَات) جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (بَنِي إِسْرَائِيلَ)*

“ God has engraved faith on the hearts of the true believers with His own hand and strengthened them with the holy spirit. O believers! God has endeared the faith to you and impressed its beauties and excellences upon your hearts, and has made unbelief and wickedness and disobedience hateful to you, and made your hearts averse to all evil paths. Such are the dealings of God with those who pursue a right course. All this is through grace and favor from God and God

is knowing and wise. Truth came and falsehood vanished away, for falsehood cannot stand against truth."

In short, such are the words of the Holy Quran relating to the third stage of the advancement of the spirit. The person who has not realized this state is without true sight. We must also mark the words that God engraved faith with His own hand upon their hearts and strengthened them with the Holy Spirit. These words can bear no other signification than this, that the attainment of true purity and righteousness is impossible except through heavenly aid. In the second stage of the spirit, which we have termed the accusing spirit, there is a struggle between the good and the evil tendencies. A person feels the compunctions of his good nature for a time, but the evil propensities again get the upper hand. He is conscious of his fall and sometimes even despairs of his reformation and of a complete victory of his good nature over the evil tendencies. He looks upon his infirmity as irremediable and continues for a while in this stage. When the period of his spiritual struggle is over, a light descends upon him accompanied with Divine strength. The descent of this light work a wonderful transformation in his soul and he feels a strong invisible hand leading him onward. A new world discloses itself to his sight, and he then witnesses the existence of God. His eyes brighten with a new light and things are revealed to him which at first he was unable to see. But how can we find out this path and how attain this light? No effect can be produced without a cause, no end attained without the means thereto, and no knowledge obtained without treading in a particular path leading straight to it. The rules of nature cannot be broken. The laws of nature amply testify that to procure a thing there is a right way, and that its attainment is necessarily dependent upon the adoption of that particular course. If we are sitting in a dark room and need the light of the sun, the right thing for us to do is to open the doors opposite to the sun. Then shall light entering into it illumine all its corners. In like manner, there must be a door through which the blessings and favors of God can be received and a method by which the spiritual state can be attained. Therefore it is our duty to seek this right road for our spiritual welfare, as we are engaged day and night in search of means which are calculated to better our physical or temporal state. But the question is if that road

can be discovered by the weak efforts of reason, and whether we can successfully seek a union in God by the ingenuity of our own mind? Is it true that mere logic and philosophy may open for us the doors which experience tells us can only be opened by the powerful hand of God? Not at all; mere human devices can never reveal to us the shining face of the living and supporting God. Let him who would walk on the right path, first of all completely submit himself with all his faculties and powers to the will of God, and then pray unceasingly and untiringly for the Divine union and thus realize the truth of Divine existence through Divine assistance. The most excellent prayer in this respect, put in proper and opportune words and adapted best to meet the requirements of human nature, drawing at the same time a faithful picture of the natural zeal of the soul, is that taught by the Holy Quran in its opening *sura* and it runs thus:

بسم الله الرحمن الرحيم In the name of Allah, the merciful and the compassionate. الحمد لله رب العالمين All holy praises are due to God, the Creator and the supporter of all the worlds. الرحمن الرحيم The merciful God who out of His mercy provides for our welfare before we have done aught to deserve it, the merciful God who rewards our deeds mercifully. ملك يوم الدين Sole judge of the day of judgment who has not given to any one else His right to judge His creatures. يا ك نعبد O Thou! to whom all these praises are due, Thee alone do we worship, and of Thee alone do we seek assistance in all matters. (The use of the plural *we* in this verse indicates that all the faculties are engaged in Divine worship and working in complete submission to God: for man, considered with reference to his internal faculties, is regarded not as an individual but as a class. This total resignation of all faculties to the will of God is the true signification of the word Islam.) هدا الصراط المستقيم صراط الذين انعمت عليهم Guide us, O Lord! into the right path which leads to Thee and let it be so that, remaining firm in that path, we may be guided to walk in the footsteps of persons upon whom have been Thy blessings and favors. غير المغضوب عليهم ولا الضالين Save us, O God! from the path of the people upon whom has been Thy wrath and of those, who having fallen into errors, have gone astray and not reached Thee. آمين Be it so, O God.

It is clear from these verses that the blessings of God, i.e., His

favors, descend upon persons who sacrifice their lives and all their interests in the path of God, make a complete submission to Him and resign themselves wholly to His will, and then supplicate Him to grant them all the spiritual blessings, which man can attain, of the nearness and union of God, and of speaking to, and being addressed by, Him. They engage all their faculties in devotion to God, eschew every act of disobedience and prostrate themselves before Him. They shun, so far as possible, every path of evil and avoid occasions of the wrath of God. They seek God with true sincerity and exalted magnanimity, and their efforts are, therefore, crowned with success, and they are made to drink of the cup of the knowledge of God. The verse further refers to constancy in the path of God, thus indicating that the Divine blessings which bring about the spiritual state, do not flow in their fullness, unless a person shows a firmness and a sincerity unshaken under the severest trials. He must have a union which cannot be cut asunder by swords nor burned by fire; adversity cannot loosen the tie, the death of the nearest relatives has not the slightest effect upon it, the separation of dear objects does not interfere with it, and the most fearful calamities do not shake it. Narrow is the door indeed and difficult the path! Ah, what a mountain to ascend! The following verse of the Holy Quran calls attention to this difficult point: **قل ان كان آباءكم وابنائكم واخوانكم وازواجكم وعشيرتكم واموالكم اقتر فتموها وتجارة تخشون كسادها ومساكن ترضونها احب اليكم من الله ورسوله وجهاد في سبيله فتمربصوا حتى ياتي الله بامر** **ه والله لا يهدي القوم الفاسقين** (التوبة) Say to them: "If your fathers and your sons and your brethren and your wives and your kindred and wealth which you have gained with labour, and your trade which you fear may come to a standstill, and your spacious dwellings which please you, be dearer to you than God and His apostle and efforts in His path, then wait until God issues His behest: and God shall never guide the transgressors." It appears from this verse that those who love their wealth and kindred in preference to the will of God, are transgressors in the sight of God. Their end is described as destruction for having given preference to other things over God.

This is the third stage of advancement, and it is on reaching this stage that a person becomes godly, provided that he is willing to subject

himself to every disgrace and affliction for the sake of God, and turns to Him with such exclusive devotion and sincerity as to regard all others, beside Him as dead. But the truth is that it is impossible for us to see the Living God unless a death comes first over all our own passions and desires. The day on which death comes over our physical life is the day of the triumph of spirituality and the day of the revelation of the Divine Being. We are blind so long as we are not blind to all other sights ; and we are lifeless so long as we are not lifeless under the hand of God. The uprightness which enables us to overcome all carnal passions is granted to us when and only when our face is directly opposite to God. Uprightness deals a death-blow to all carnal desires and it is to this state that the words ' بلى من اسام وجهه لله وهو محسن ' call attention, requiring that we should bow down our neck in complete submission to Him. This stage of uprightness is not attained unless all the members of our body and all the faculties which sustain us, are made to work in total submission to God, and our life and death have no other object but the pleasure of God, as is elsewhere said :
 قل ان صلوتي ونسكى ومحياى ومماتى لله رب العالمين (الا نعام)
 " Say my prayers and my sacrifice and my life and my death are all for the sake of God." When man's love for God is so great, when his life and death have no interest for himself but are solely for the sake of God, then God who loves those who love Him, causes His love to descend upon that person. From the union of these two loves springs up a light which cannot be seen or realized by those who are bent low upon this earth. Thousands of the faithful and righteous have been murdered in cold blood by the worldly-minded, because the world was blind to the light which descended upon them. They were looked upon by the world as covetous and deceitful contrivers, for it could not see their bright faces. The Holy Quran attests to this spiritual blindness in the following words : لا يبصرون
 ينظرون ا ليك وهم لا يبصرون
 (الاعراف) " The unbelievers look towards thee, yet they do not see thee."

In short, an earthly person becomes a heavenly being when illumined by the heavenly light. The Author of all existence speaks within him and illumines him with the lustre of Divinity. His heart which over flows with the love of his Divine Master, becomes God's habitation and the throne of His Glory. From the moment that such a man is renewed, having undergone a pure transformation, God also becomes

new to him, for His dealings and laws with him are changed. Not that God becomes new or His laws or dealings are new but that these laws or dealings are distinct from those displayed in connection with the masses of men, and such as the worldly wise are not cognisant of. It is to such a transformed person that the following verse of the Holy Quran refers : **ومن الناس من يشرى نفسه ابتغاء مرضات الله والله رؤف بالعباد** (البقرة) "And from among men are those (types of perfection who are lost in search of the pleasure of God), who sell their very selves in return for the pleasure of God ; these are they on whom the mercy and blessings of God descend." Such is the case of the person who has attained the spiritual stage of perfection, viz., that he sacrifices himself in the path of God. In the verse quoted here, we are told that the mercy of God encompasses the person, and consequently he only is delivered from all sufferings and sins, who gives away himself in the path of God and Divine pleasure, and with this sacrifice gives proof of his exclusive devotion to God. He regards himself as having been created for no other object but the obedience of God and sympathy for His creatures. When he has thus submitted his will and intention to the will of God, every faculty is engaged in the performance of pure virtue, not formally or coldly but with sincere interest, zeal and pleasure as if actually seeing his Master in the looking-glass of his obedience and submission. The intention of God becomes his intention and he has no delight but in obedience to Him. He does not perform good or virtuous deeds simply on account of their goodness, but his very nature is drawn in that direction and he finds his highest pleasure and bliss in them. This is the paradise upon earth which is granted to the spiritual man, and the promised heaven in the next world is only an image of the present paradise, being an embodiment of the spiritual blessings which a man enjoys even here. Referring to this Almighty God says : **ولمن خاف مقام ربه جنتان (الرحمن) وسقاهم ربهم شرابا طهورا (الدهر) ان الابرار يشربون من كاء ساكن مزاجها كافورا عينا يشرب بها عباد الله يفجرونها تفجيروا ويسقون فيها كاء سائنا مزاجها زنجبيلا عينا فيها تسمى سلسبيلا (الدهر) انا اعبدنا للمكفرين سلسلا واغلا وسعيروا (الدهر) ومن كان في هذه اعمى فهو في الآخرة اعمى واضل سبيلا (بنى اسرائيل)**

"And for him who fears his Lord and stands in awe of His majesty and glory, there shall be two paradises, one in this world and the other in the life to come. To those who are lost in the contemplation of Divine glory, their Lord has given a drink which has purified their hearts, their ideas and their intentions. The just are quaffing a drink tempered with camphor (*kāfur*); they are drinking of a fountain which they have made to gush forth with their own hands." The word *kāfur* used in connection with the state of the just is derived, as already indicated, from *kāf* (*kāfir*) meaning to cover and to suppress, and refers to the total extinction of worldly love and the complete suppression of all worldly desires of those who have drunk of the cup of love of God and severance from all other connections with true sincerity. It is plain that passions take their growth in the heart, and if the heart is removed farther off from impurities, the passions lessen gradually and ultimately die out. The more a man leans towards God, the farther off he is from the control of carnal passions, and therefore the righteous who trust to God only for support have their hearts cooled from the fire of passion and their sensual desires as completely suppressed as poisonous matters by camphor.

The verse then goes on to say "(And after they have drunk of the cup tempered with camphor), they are made to drink of another cup tempered with *zanjibēl* (ginger)." The last word requires a brief notice. *Zanjibēl* is a compound of *zana* (زنا) and *jabl* (جبل). Of these component parts the first means "to ascend" and the second "mountain." The compound word *zanjibēl* therefore means "he ascended the mountain." Now, from a severe attack of a poisonous disease to perfect restoration of health, there are two stages. In the first stage, the poisonous germs are completely destroyed and the violence of the attack is mitigated and the danger which threatened life itself is over. But the weakness, which is the result of the attack, does not vanish with the poison. The patient, though out of danger, cannot be said to be in sound health unless strength is restored to him. If he can walk only stumbling and falling, he is not yet a healthy man. The second stage of restoration is, therefore, that in which the patient regains his strength. The body is again full of life and vigour and he is not only able to walk with firm legs upon even

ground but has courage and strength to try an ascent up a steep mountain and scale the heights with good spirit and without any fear. This is the spiritual state which a person attains in the third stage of development. It is in reference to this stage that Almighty God says of the perfectly righteous that they are made to drink of a cup tempered with *zanjbeel*, i.e., they having attained full spiritual strength, are able to go up steep mountainous paths, accomplish most difficult tasks and perform astonishing deeds of sacrifice in the path of God.

It should also be borne in mind in connection with this point that *zanjbeel*, or ginger, is the root of a plant very useful as a promotive of the natural heat of the body. The name given to it points to its property, for it gives strength to, and generates heat in, the weak body so as to enable a man to ascend precipitous heights. These two verses in which *kāfur* and *zanjbeel* are respectively spoken of, call attention to the two stages through which a person must pass in order to make an advancement from the low position of the slavery of passion to the heights of virtue and righteousness. After the first movement which a man makes to rise up, the first stage is that in which the poisonous matters are suppressed and the flood of passions begins to subside. This we may term the *kāfur* stage, for in this stage what is effected is only the suppression of the poisonous matter, just as *Kāfur* has the property of nullifying the effect of poison. But the strength which is required to overcome all difficulties is only acquired in the second stage, which is hence called the *zanjbeel* (or the strengthening) stage. The spiritual *zanjbeel*, which has the effect of a tonic on the spiritual system, is the manifestation of Divine Beauty and Glory which affords nourishment to the soul. Braced with this manifestation, man is able to traverse the dreary deserts and climb the steep heights which the spiritual wayfarer must pass to reach the goal. The wonderful deeds of self-sacrifice that he is then able to perform are beyond the comprehension of one whose heart is devoid of the zeal of love. To bring these two spiritual stages nearer to the understanding of men, two words have been adopted in the Holy Quran, viz., *kāfur* or that which suppresses

the poisonous matters and *zanjbeel*, or that which gives strength to ascend the heights and overcome all difficulties.

The verses quoted above go on to say; "Verily, we have prepared for those who would not accept the truth, chains and collars and burning fire." This verse signifies that those who do not seek God with a true heart, are by the Divine laws repaid in their own coin. Their entanglements in their worldly affairs do not allow them to move a step as if their feet had been enchained; they are so bent low upon the mean cares of the world that they appear to have collars round their necks which do not allow them to raise their heads heavenwards; their hearts burn with carnal desires and greed to get some property or overthrow a certain rival. Since God finds them engaged in low desires and unfit for higher and sublimer pursuits, therefore He makes these three afflictions, *viz.*, chains, collars and fire, their constant companions. There is also an allusion here to the fact that every deed which a man does is followed by a corresponding deed of Almighty God. If a man, for instance, closes all the doors of his room, the darkness that follows is an act of God. In fact, whatever we term the natural consequences of certain deeds of ours, are really the deeds of God, for God is the cause of causes. The taking of poison is a man's own deed, but this shall be followed by God's punishing him with death. As in the material world, so too in the spiritual, the law holds good that whatever is done, is followed by a necessary consequence. The Holy Quran refers to this law in two different instances. Thus it says in one place *الذين جا هدوا فبينا* فلما زاغوا (زاغ الله قلوبهم) (الصفه) and elsewhere *لنهديهم سبلنا* (العنكبوت) If there are "those who have made efforts for us to their best, we shall as a necessary consequence of their deeds guide them in our paths." but for those "who go astray and walk not upon the right path, we also cause their hearts to swerve from the line of duty." This point has been further explained in the following verse of the Holy Quran: *من كان في هذه اعمى فهو في الآخرة اعمى و اضل سبيلا* (بنى اسرائيل) "He who is blind here, shall also be blind hereafter, nay, worse than the blind." These words clearly indicate that

it is in this life that the righteous see the face of God and that it is in this very world that He appears to them in all His majesty and glory. In short, it is in this world that a heavenly life begins and it is here, and not hereafter, that the basis of a hellish life is laid in the impurities of this life and blindness to spiritual facts.

Another verse bearing upon this subject runs thus : **و بشر** **الذين آمنوا وعملوا الصالحات ان لهم جنات تجري من تحتها الانهار (البقرة)** “And give good tidings to those who believe and do what is right that they shall inherit gardens beneath which streams flow.” In this verse Almighty God compares belief to gardens beneath which rivers flow. These words reveal a deep secret indicating the connection between faith and good deeds. As trees would wither away if they are not watered, so faith without good deeds is dead. Faith without deeds is useless, and good deeds not actuated by faith are a mere show. The Islamic paradise is a true representation of the faith and good deeds of this world. Every man's paradise is an image of what he has done here below; it does not come from without but grows from within a man himself. It is his own faith and his own good deeds that take the form of a paradise for him to live in, and its delight is tasted in this very life. The tree of faith and the streams of good deeds are even here discernable, though not manifest, but in the next world all veils that hide them from the eye, shall be uplifted and their existence shall be palpably felt. The perfect teaching of the Holy Word of God tells us that the true, pure, strong and perfect faith in God, His attributes and His will, is a delightful garden of fruitful trees, while the good deeds which a man does, are in fact the streams flowing in the garden and giving life and fruit to its trees. The same idea is elsewhere expressed in the Holy Quran in the following words : **مثلاً كلمة طيبة كشجرة طيبة اصلها ثابت** **و فرعها فى السماء تؤتى اكلها كل حين (ابراهيم)** “The good word of faith which is free from every excess or default and every defect, lie or joke, is like a good tree whose roots are firmly fixed in earth and branches shooting heavenward, yielding its fruit in all seasons and never witnessing a period of fruitlessness.” By comparing a good word of faith to a

good tree that ever yields its fruit, Almighty God has called attention to three facts : (1.) That its root, which indicates its true signification, should be firmly fixed in earth which represents the heart of man. The firm fixture of the root indicates the unqualified acceptance of the reality and truth of the faith by the nature and conscience of man. (2). That its branches should be in heaven, *i. e.*, reason should attest to its truth and the heavenly laws of nature being the work of God, should agree with it. In other words, that arguments of its truth should be deducible from the laws of nature and should be so high as if they were in heaven, being above every objection. (3.) Its third sign is that it yields its fruit without ceasing, *i. e.*, its influence and blessings are never intercepted and are felt in every age and every country. It is not true that they exist for a time and then cease. Another verse then follows :
 ومثل كلمة خبيثة كشجرة خبيثة اجتثت من فوق الارض وما لها من قرار
 (ابراهيم) "And an evil word is like an evil tree torn up from the face of the earth (*i. e.*, rejected by the nature and conscience of man) without strength to stand (*i. e.*, is neither supported by arguments nor by the laws of nature and is a mere assertion or an idle tale).

It should, therefore, be borne in mind that as the Holy Quran has compared the holy words of faith to plants bearing delicious fruits, such as grapes, pomegranates, &c., as being embodiments of what is spiritually enjoyable in this world, it has also described the evil tree of unbelief under the name of زقوم (*zaggoom*). Thus it says :
 ذاك خير
 نزلنا من شجرة الزقوم انا جعلناها فتنه للظالمين . انها شجرة تخرج في اصل
 الجحيم . طلعها كانه رؤس الشياطين (الصف) ان شجرة الزقوم طعام
 الاثيم كالمهل يغلى في البطن كغلي الحميم ذق انك انت العزيز الكريم
 (الرخان) "Are the gardens of paradise better or the tree of *zaggoom* ?
 Verily, we have made it an affliction for the wicked ; it is a tree which comes up from the root of hell (*i. e.*, grows up from vanity and self-glory as being the root of hell) ; its fruit is as the heads of Satans. (الشيطان *shaitan* or *satan* means one whose end is destruction being derived from شيت meaning to perish. What is meant by these words is that the eating of it brings damnation and destruction as the result). Verily, the tree of *zaggoom* shall be the food of those who wilfully

incline to a sinful course of life ; it is like molten copper and shall boil up in their bellies like the boiling of scolding water; (and addressing the damned one it goes on to say): "Taste the fruit of this tree, for thou, forsooth, art the mighty, the honorable." The closing words are expressive of the wrath of God. They indicate that if the sinner had not been self-conceited or had not turned his back upon truth for the sake of his pretended honor and greatness, he would not have had to taste that fruit and affliction. The last verse also suggests that the word *zaqqoom* is made up of ذق (*zuq*) and اُم (*um*), the former part meaning "taste thou" and the latter being an abbreviation of the whole sentence اَنْتَ الْعَزِيزُ الْكَرِيمُ, in which the first and last letters of the sentence are taken. Frequent application has changed ذ into ز (both sounding like z).

In short, God has likened the words of faith uttered in this world to the trees of paradise and the words of faithlessness to *zaqqoom*, the tree of hell, and has thus shown that a heavenly or a hellish life commences in this world. Relating to hell, the Holy Quran also says : " Hell is a fire of which the source is the wrath of God and it is kindled in sin and the flames thereof reach the heart first of all." This is an allusion to the fact that the grief, sorrow and affliction which overpower the heart, really kindle the fire of hell, for all spiritual tortures overtake the heart first and then consume the whole body. Again, we also read of hell-fire in the Holy Quran : "وقودها للناس والنجاسة" "The fuel of hell-fire (things which keep it constantly burning) are two things : Firstly, the people who, instead of the true God, worship other things or with whose consent other things are worshipped, as is elsewhere said : انكم وما تعبدون : Verily, you and your false gods who in spite of their being creatures asserted their Divinity, shall be cast into hell.' Secondly, the idols shall be the fuel of hell, for their existence has also called forth a hell." From these remarks it would appear that Heaven and Hell are not material worlds like this but that spiritual facts are their source and origin. This remark requires to be qualified in one way, viz., that the blessings and tortures of the next world shall be the embodiments of the spiritual facts of this one, but notwithstanding this they shall not be things of this world.

Returning to the main point of the subject under discussion, the Holy Quran has taught us two means for a perfect spiritual union with God, viz., complete resignation to the will of God, which is known by the name of *Islam*, and constant prayers and supplications as taught in the opening *sura* of *Alquran* known by the name of *fatiha*. The essence of the religious code of Muhammadanism is contained in *Islam* and *fatiha*. These are the two channels which lead to the fountain of salvation and the only safe guides which lead us to God. These are the only means to attain the desired end of the highest spiritual advancement and ultimate union with God. They only can find God who realize the true signification of Islam by actually entering into it and constantly pray as taught in the *fatiha*. What is Islam? It is the burning fire which consumes all low desires and setting fire to the false gods, offers our life, property and honour as a sacrifice before God? Entering into this fountain, we drink the water of a new life. The spiritual powers within us are united together as strongly as the links of a chain. A fire resembling that of the lightning flashes out of us, and a fire descends from above. These two flames coming into contact with each other consume all low motives and carnal desires and the love of others than God. A death comes over the first life and this state is signified by the word *Islam*. *Islam* brings about a death over the passions of the flesh and gives a new life to us. This is the true regeneration, and the word of God must be revealed to the person who reaches this stage. This stage is termed the meeting of God, for it is then that a man sees the face of God. His connection with God is so strong that he, as it were, sees God with his eyes. He is granted strength from above; the internal faculties are all brightened and the magnetism of a pure heavenly life works strongly. Upon reaching this stage, God becomes his eye with which he sees, his tongue with which he speaks, his hand with which he attacks, his ear with which he hears and his foot with which he walks. It is in reference to this stage that Almighty God says: *يد الله فوق أيديهم* "The hand of the Prophet which is above their hands is the hand of God," and again: *ما رميت اذ رميت ولكن الله رمى* "Whatever thou castest, not thou but God has cast."

In short, this is the stage of the perfection of humanity and of its strong union with God. The will of God predominates over every desire, and the moral conditions which were at first defenceless against the passions of the flesh, are fortified so as to be proof against every attack. With this holy transformation reason and understanding are also refined. It is to this condition, that the verse *وايدهم بروح منه* (and aided them with His Holy Spirit) refers. The love of such a person for his Lord knows no bounds. To die for God and to suffer persecution or disgrace for His sake, however strange the expressions might sound to other ears, are ordinary things for him. Being drawn he flies towards God, but does not know who attracts him. An invisible hand supports him under all conditions, and to fulfil the Will of God becomes the principle and object of his life. He finds himself close to God as the Holy Quran says : *نحن اقرب اليه من حبل الوريد* : "We are closer to him than his neck-vein." As no effort is required to pluck a ripened fruit from a plant, the low connections of such a man, in like manner, sever of themselves. He has a deep connection with God, and is removed far off from the creatures. He speaks with God and is spoken to by Him. To reach this stage the doors are as wide open now as they were in time past. The grace of God does not withhold this blessing from the earnest seekers now, but vouchsafes it to them as bountifully as it did previously. But the vanities of the tongue do not lead to this way, and mere bragging or idle talk does not open this door. Many desire to attain it, but there are very few who find it, because it cannot be found without an earnest search and a true sacrifice. Sing *To triumphe* as long as you will, it cannot avail. Difficult is the way and dangerous the path and you cannot walk in it so long as you do not set your foot, with true sincerity, upon the burning fire which others fly from. Boasting avails little when practically there is no zeal and earnestness. Read the verse of the Holy Quran which says : *واذا سألك عبادي عني فاني قريب اجيب دعوة الداع اذا دعان فليستجيبولي وليؤمنوا بي لعلمهم* *يرشدون* (البقرة) "And if my servants ask thee concerning me, then tell them that I am very near to them; I listen to the supplications of the supplicators, therefore they ought to seek my union with prayers and believe in me, so that proceeding aright they may be successful."

(To be continued.)

[From Mirza Ghulam Ahmad, the Promised Messiah.]

A SAFE-GUARD AGAINST THE DAY OF VISITATION

AND

شأن A CRITERION OF TRUE PIETY.

PREFATORY NOTE.

In delivering this message to my countrymen, I am not quite unaware of the treatment I shall meet with. Whatever the former prophets have experienced, I must also do, and as they have been received, I must also be. The immediate consequence of the delivery of this sympathetic message shall only be a volley of abuses and imprecations hurled at me from the clerical orders of all religions, Maulvies Missionaries and Pundits, all coming in for a share. These considerations cannot, however, keep me back from the communication of the message with which I am entrusted. Abuses and persecutions may have the upper hand, but it is also probable that in this time of general affliction when the foundations of the earth are being shaken with troubles, there shall be not a few hearts that shall pause before they open their mouths and not being blinded by prejudice, shall ponder over the words of a sincere adviser and be prepared even to try the remedy suggested. To such I must repeat the word of caution that the advice I offer is based on the motive of showing the way of deliverance—a way, tried and proved to be the path of safety—from the prevailing evils. When I see people having no aversion to use even the urine of certain animals and other unclean things as a remedy for certain diseases, I cannot see why they should shun a pure remedy for the safety of their lives. But if they do not heed my words, the day shall come when they shall learn the painful truth that they were simply deluded as to the intercession of their supposed leaders and gods. They shall then know the true religion that can lead men to the goal of salvation and whose founder can truly be called the Intercessor. We, no doubt

believe that Jesus Christ was a righteous person and better than most of his contemporaries,* (and God knows better), but to take him for

* This is simply our good opinion of Jesus. We consider it not only possible but even probable that there may have been men upon this earth in the time of Jesus who may have been far superior to Jesus in their righteousness and close connections with God. Almighty God says of him in the Holy Quran : **وجيئاني الدنيا والاخرة ومن** المقربين "Honorable in this world and the next, and one of those who had near access to God." This verse establishes conclusively that in the time of Jesus there were many persons who had near access to God, and that Jesus was only *one of them*, from which it by no means follows that he was superior to them all. This circumstance, on the other hand, makes it probable that others beside him might have been greater than he. This view is corroborated by the description of Jesus Christ, in the Holy Quran as well as in Gospels, as an apostle of the Israelites only. His Mission did not extend to any other nation. There is nothing to exclude the possibility that some other apostles of his time included in the verse : **ومنهم من لم نقصص عليك** "And there are other apostles whom we have not mentioned to thee," may have been greater than i.e. Moses himself, the great Israelite Law-giver, of whose followers Jesus was one, had a contemporary whose excellence is thus described by the Holy Word **وعلمناه من لونا علما** "And him we instructed with our own knowledge." In the face of this fact how can we deny the superiority over Jesus of some of his contemporaries when we know that Jesus was not even the equal of Moses, not himself the founder of a new law but only a follower of that taught by Moses ? Jesus was no more than a humble preacher of the law of Moses notwithstanding the extravagances of those who deify him, or, reserving the Divine name only, give him all the attributes of Divinity. They may seat him on the heavens or even on the throne of God's Majesty, and declare him the creator of birds like God Himself, but coming to facts and subjecting his Divinity to a critical examination, we are obliged to bring him back to the level of human beings and place him in a position, at any rate not more exalted than that occupied by some of his contemporaries. Even John the Baptist, who was also like Jesus an apostle of the Israelites, excels him in many respects. He was a total abstainer, while Jesus refers to his being called a wine-bibber and always drank wine. Unlike Jesus, he never had too familiar connections with women of dubious character, nor ever allowed a harlot to touch him or anoint him with the earnings of her adultery. Perhaps it is in allusion to these circumstances that John, and not Jesus, has been called **حصور** or "chaste" by the Holy Quran. There are other very clear evidences establishing the excellence of John over Jesus. Jesus was a disciple of John and had made a confession before him, while of John we are not told that he ever did repentance at the hands of anyone else. This circumstance alone gives him a better title to sinlessness than Jesus. Out of the numberless erroneous views regarding the person of Jesus, reference may here be made to the following error :

There is a well-known tradition among the Muhammadans that Jesus and his mother were free from the touch of Satan, but a mistake is made in the interpretation of these words and it is supposed that these words reveal some exclusive glory of Mary and her son. The fact, however, is that Jesus and his mother were falsely charged by the Jews with flagrant crimes of the vilest type. Satanic works were attributed by them to both

the great deliverer of the world is to attribute to him a false dignity.

To say that he was the real intercessor of mankind for all time, is a charge against Jesus himself. The only true and noble deliverer of mankind who brings to every one the fruit of salvation, and shall bring it even to the day of judgment and whose blessings shall never be intercepted, is the Holy one who was born in Hedjaz and came for the salvation of the whole world for all time. He has come again into the world, but now his power and spirit appear in the person of another man. May all the nations of the earth be blessed in him! Amen.

**In the name of Allah the Merciful and the Compassionate,
We praise Him and pray for His choicest blessings
upon His Noble Prophet.**

THE PLAGUE.

When the plague has come from thy Lord, regard it with honor.

Thou art accursed thyself, O transgressor, why callest thou it the accursed?

The hour of repentance is come, walk in righteousness therefore and give up the evil courses of life.

Who sticks to evil now shall meet with an evil fate.

With regard to the origin and spread of this terrible epidemic different classes of people hold different views. Medical authorities are generally agreed that the disease owes its origin to the generation of the plague bacilli in the soil owing to natural causes which first affect, and cause death among, the rats which live underground,

mother and son. It was to refute these base charges against chastity and to cleanse them of the guilt attributed to them that the words had originally been used. It is from this point of view that tradition describes Mary and her son to have been free from the touch of Satau. The words have not been used of other prophets, because there is no such circumstance in their lives and no such impure charge imputed to any one of them.

and being then received into the human body multiply and cause mortality among men. They deny the existence of any spiritual element, and lay stress upon the improvement of external conditions and the efficacy of hygienic measures. They advise the removal of foul matters, the clearance of drains and their purification from poisonous germs by Phenyle and other disinfectant medicines, the warming and free ventilation of houses, prevention of overcrowding, healthy food and anti-plague inoculation. These are the preventive measures which medical experience regards as efficacious. To prevent the spread of the plague when its first signs have appeared, when rats are found dying in a house for instance, they would recommend the total evacuation of such villages and houses, the removal of the populace to open fields, and the burning or disinfection of dirty clothes. Restrictions are to be placed on the movements of the population of infected villages. The segregation of the sick and their isolation is also recommended as preventing the spread of the plague.

Such is the opinion of able and experienced medical men and no one can object to these measures as simply useless. But at the same time we do not consider these measures as permanently efficacious in checking the plague. That these measures are not sufficient and established beyond contest, has been clearly demonstrated by experience. That people have been attacked in segregation camps, that cleanliness has supplied no resistless barrier to the virulence of the plague and that in spite of inoculation, the greatest medical anti-plague safeguard, it has launched many into the grave, are facts only too well-known to those living in or about the centres of the plague. To trust to these measures alone for the complete extirpation of the plague is, therefore, a vain hope, and without objecting to the partial success obtained by these measures, we have to admit their insufficiency as permanent remedies or preventives.

Nor do we say that all these measures have produced no good effect at all, for wherever God wills, these measures have worked with a certain degree of success. But their fruitfulness is not at all satisfactory. Thus although it is true that the percentage of mortality among the inoculated is less than that among the uninoculated, yet inoculation does not take a man quite out of danger and the effect of inoculation extends only to two, or at the utmost to three, months. Inoculation

therefore is not a true safeguard against plague, though it may do some good in certain cases. The truth is that the man who does not get inoculated travels to the shores of immortality on a swift horse which would carry him to the end of his journey in twenty-four hours, while the inoculated person rides on a slow pony which may take, at the most, twenty-four days instead of twenty-four hours. In short, it is foolish to condemn the medical measures as useless on the one hand, and equally so to regard them as perfectly efficacious on the other. Under these circumstances we are bound to search for some other impregnable barrier against this destructive flood.

The various religious sects are not silent upon this subject. The Muhammadans suggest, as appears from a handbill issued by the Secretary of the Anjuman-i-Himayat-i-Islam, Lahore, that all the Muhammadan schisms, in every town and village, should gather together on a certain date at a certain hour of the day, and forgetting their sectarian differences for a moment, should all together pray to God to take away this affliction. This measure, it is asserted, shall afford an instantaneous relief from this visitation. The publisher of the hand-bill, however, makes no suggestions as to the manner in which the sectarian differences can be removed and prayers said together by the various Muslim sects, for there are essential differences among them which, according to one sect, render void the prayers of the other. We are not, moreover, told what the Hindus are to do at this time of general affliction. Are they too allowed to seek the assistance of their idols? Should the Christians worship and beseech Jesus Christ to save them from this destruction? We ought also to have been informed as to the course which those sects should take which look upon Ali or Husain as their deliverer and the supplier of all their needs or which worship Syed Abdul Qadir Jilani, or Shah Madar or Sakhi Sarwar. All these sects call themselves Muhammadans, but in the above-mentioned announcement no directions are contained for them and we are not told whether, being Muhammadans, they should, or should not, call upon their own gods for assistance. We may also ask another question from the advertisers of this general prayer at a fixed hour whether all their various sects are not now, frightened and terror-stricken, engaged in prayers and supplications to their idols and gods. Walking into a ward of the Shias, one would find every door witnessing the truth of this couplet :

"I have five saints with whose names I extinguish the fire of the burning plague, viz., Mustafa (*i. e.*, the Holy Prophet), Murtaza (*i. e.*, Ali), Fatima and their two sons (*i. e.*, Hassan and Husain)."

My tutor, a learned Shia, used to say that the only remedy for plague is *توبه* and *تبری* *i. e.*, excessive love, bordering upon worship, of the Imam of the house of Ali, and excessive hatred, displayed in abuses and imprecations, of the other companions of the Holy Prophet. This is the Shia amulet for the plague. It is also said that the first appearance of the plague in Bombay was looked upon as a miracle of Imam Husain, for its first victims were the Hindus who happened to have had a quarrel with the Shias. But when it levelled its attacks against the votaries of their idol, the cries of "Husain" began to die away. *حسین*

Passing on to the Christian religious view of the plague, we notice a hand-bill issued by Revd. H. M. Weitbrecht as expressing the views of a Christian Religious Society. It also suggests a remedy for the extirpation of the plague which it regards as the only true safeguard, all others being merely useless. Our intelligent readers might have guessed it. It consists in taking the man Jesus for God and believing in the efficacy of his blood.

The Arya sect of Hinduism lays stress on the point that this Divine visitation in wrath is owing to people having given up the Vedas. All men should believe, the Aryas assert, in the truth of the Hindu scriptures and look upon all the righteous prophets of God as impostors, and then the plague is sure to vanish.

All these views could have been easily guessed by an intelligent person, but the most wonderful proposal comes from the Sanatan Dharm quarter of the Hindu religion. But for the organ of conservative Hinduism, the *Akhbar-i-Am*, this valuable mystery could never have been revealed to the world. The plague, we are told, is in consequence of the suffering of cow, and the only measure which can ensure its extirpation is a prohibition against cow-slaughter. The same newspaper goes on to assure the public that a person heard a cow speaking that all this evil and affliction which distressed the country was on its account.

However superstitious this last statement may appear, all of them are equal in one respect, *viz.*, that they are all assertions without any arguments to establish their truth, each the belief of a different religious sect, and therefore not acceptable to the public at large. If at this critical hour a person were required to sit as a judge over all these various beliefs, he would probably himself pass away before he could pass a judgment over the truth of anyone of them. This is not the time for the solution of the intricate problems of belief but we need some decisive measure, more easily comprehensible, and accompanied with evidence of the clearest and most conclusive type. It is with this object that I now appear before the public.

Four years ago I published a prophecy that the Punjab was about to be visited with severe plague. I then wrote that I had seen in a vision black trees of plague planted in the villages and towns of this province, but that if people repented, the disease would have run its course in two winters only. Vulgar abuses and denunciations were, however, hurled at my head in response to this call of warning, and the result is the destructive state of the plague in the Punjab as witnessed to-day. God revealed to me His Word, then, saying: "ان الله لا يغير ما بقوم حتى يغيروا ما بانفسهم انه اوى القرية" Almighty God has willed that He shall not take away His visitation which He has brought down upon the people in wrath until the people change their own condition with respect to their behaviour towards the apostle of God, and He, the All-powerful one, shall protect * the

*The word **اوى** occurring in the revelation quoted above signifies the "affording of protection from a general dispersion and destruction and taking in one's own shelter." The word has here been used, in fact, in reference to the highly destructive form of plague known as the "Ta'un-i-Jarif" or the destructive plague which sweeps away whole villages and towns in its onslaughts. This frightening epidemic depopulates whole towns, one part falling victim to its attacks, and the other flying away from the terror of its name. On account of its fearful severity and destruction it causes a panic in the country. *The revelation therefore promises a protection against such destruction.* This is made clearer by the words of another revelation **لو الاكرام لهلك المقام** "Had it not been for the regard in which this propaganda is held by God, Qadian should have been laid waste with destructive plague." This revelation establishes two things: (1) It is not against the plain interpretation of the words of the revelation that rare cases of plague may occur in Qadian without causing any destruction or evacuation of the vill ge. (2.) It is necessary that, in exact contrast with Qadian, places which in comparison with Qadian, are the abodes of more refractory, wicked, atrocious and corrupt persons and of the bitterest

village of Qadian from the destruction of plague," so that there may be a sign that Qadian was saved out of respect for the messenger of God who was there. The truth of this prophecy has already been made clear. While, on the one hand, plague has widely spread in the Punjab and rages severely in numerous towns and villages in the province, being in the fifth year of its life here, we witness, on the other, that Qadian is up to this moment quite free from the epidemic, in spite of the fact that it has appeared in villages situated at not more than two miles from it. It also deserves to be mentioned that certain persons who were sick with plague were brought in here from infected villages and they all escaped death. What stronger proof than this could be demanded that what had been said four years since is being fulfilled to-day. The appearance of the plague in the Punjab had been foretold in the Barahin-i-Ahmadiyya more than twenty-two years ago. To reveal such deep secrets of the future could not be within the power of a mortal. The message which Almighty God has now given to me as to the means which can cause the plague to disappear from the country, is that people should believe in me with a sincere heart as the Promised Messiah. Had my assertion not been accompanied with adequate proof like the assertions of other religious leaders, I would have been an idle-talker like them. But I told you of what was to happen before there was any sign of the thing, and what I said ere now has been fulfilled to-day. Almighty God has again revealed to me His word, saying:

ما كان الله ليعذبهم وان انت فيهم انه اوى القريته • لولا الاكرام لهلك المقام •
 انى انا الرحمن دافع الازى • انتى لا يخاف لى المرسلون •
 انى حفيظ • انى مع الرسول اقوم • والوم • من يلوم • افطروا صوم
 غضبت غضبا شديدا • الامراض تشاع • والنفوس تضاع • الا لذى ين
 امنوا ولم يلبسوا ايما منهم بظلم والكلهم الامن وهم مهتدون • انا نأتى

enemies and unrelenting persecutors of this propaganda, shall be visited by destructive plague, and deserted by the people who shall take to flight in all directions. We therefore, assert that Qadian shall never be visited by *Ta'un-i-Jarif* or destructive plague which depopulates inhabited places and eats away the inhabitants, and that other towns and villages, the abodes of iniquitous and turbulent spirits, shall be the frightful scenes of destructive plague in comparison with Qadian. This is the only place in the whole world for which Almighty God has promised this protection. All praise is due to Him for this favor.

لا رخص ننقصها من اطرافها • انى اجهر الجيش فاصبحوا فى دارهم
 جائعين • سنريهم اياتنا فى الافاق وفى انفسهم نصر من الله وفتح مبين •
 انى بايعتكم بايعتى ربى • انت مولى بمنزلة الاولاد • انت منى وانا
 منك • عسى ان يبعثك ربك مقاماً محموداً • (الفوق معك واللتحت مع
 اعداءك) فاصبر حتى ياتى الله بامر • ياتى على جهنم زمان ليس
 فيها احد "God is not going to punish them (i.e., the people of Qadian) with severe tortures whilst thou art among them. Verily He shall protect this village from the virulence and destruction of the plague. Had it not been for the regard and esteem in which you are held, I should have destroyed this village. I am the Merciful who remove the afflictions. Verily, my messengers shall have no fear or anxiety before me; I am their protector. I shall stand by my Messenger and reproach the man who chides him; I shall break the fast and keep it (i.e., for a certain portion of the year, I shall destroy people with the plague and for another portion let them live in peace). My wrath has been kindled, diseases shall prevail and lives shall be destroyed. But those who believe, and their belief has no defect in it, shall live in peace and be delivered from all afflictions. Do not think that the criminals are quite safe, we are coming nearer and nearer to their residence. I am preparing my armies, i.e., am multiplying the plague bacilli. The people shall be found lifeless in their houses like so many dead camels. We shall show them our signs first in distant parts and then among themselves. Those shall be the days of the assistance and victory of God. I have made a contract of exchange with thee, i.e., something which was thine has been transferred to my ownership and something which was mine I have made over to thee; do thou also say 'God has made a contract of exchange with me.' Thou art to me as a son.* Thou art

* It should be clearly borne in mind that God is free from having sons. He has neither an equal nor a son. No one has the right to call himself God or the Son of God. The relationship of Son towards God is, therefore, a metaphorical expression. In the Holy Quran, Almighty styles the hand of the Prophet as His own hand saying "يد الله فوق ايديهم" "The hand which is above their hands is the hand of God;" and again addressing the Prophet says: "قل يا عبادى" "Say, O my servants" instead of "قل يا عباد الله" "Say, O the servants of God"; and elsewhere we read also "فاذكروا (الله كذا) كركم اباؤكم" "And remember God like your fathers." Do not stumble therefore at such metaphorical expressions and be careful when you construe them. Believe in the words as they have been revealed without seeking the "why and wherefore" of them. The clear words of my revelation which refute the idea of any one being

from me and I from thee. The time is coming when I shall exalt thee to such a high position that the world shall praise thee. Success is with thee and failure with thine enemies. Wait patiently until the promised day arrives. Time shall come when plague shall wholly die away and no one shall suffer from it, *i.e.*, at last there will be peace and safety.”*

This revelation establishes three things :—

(1). It states that the plague has made its appearance, because the promised Messiah was not only rejected but also abused and persecuted. Plans were formed against his life and he was called an unbeliever and Antichrist. But God did not desire to leave His messenger unsupported. He, therefore, made heaven and earth the witnesses of his cause. Heaven gave the evidence of the truth of his claim by the eclipses of the sun and the moon in the month of Ramzan, and the earth gave similar evidence by bringing forth plague, so that the Word of God may be fulfilled which said : قُلْ عِنْدِي شَهِادَةٌ مِنْ اللَّهِ فَهَلْ أَتَقَبَّلُونُ • قُلْ عِنْدِي شَهِادَةٌ مِنْ اللَّهِ فَهَلْ أَتَقَبَّلُونُ
“ I have an evidence from God, will you therefore believe ? I have another evidence from God ; will you therefore submit ? ” The

actually the son of God are as follows : قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ (نما)
“ Say : I am a man (لبراهين) (إلا حمد لله)
like yourselves, and it has been revealed to me from the Most High that your God is God alone, and everything good is contained in the Quran.”

* Long ago, Almighty God had told me of the plague in the words in which a third person is supposed to be the speaker يا مسيح الخلق عد وانا (يا مسيح الخلق عد وانا) and on the 21st April 1901 the word of God was again revealed to me يا مسيح الخلق عد وانا (يا مسيح الخلق عد وانا)
“ O, thou Messiah of God who hast been sent to the world, hasten (يا مسيح الخلق عد وانا)
for our assistance and intercede for our protection with God; thou shalt not see hereafter any wickedness or disturbance from us (*i.e.*, we shall be plain and candid in future and shall not abuse thee).” In accordance with this, there is also another revelation
“ By sending plague (يا مسيح الخلق عد وانا)
we shall bestow a favor upon this Joseph, *viz.*, that people shall not abuse him because of the terror of plague.” Relating to these days is also the revelation of God in which the earth is made to say addressing me : يا ولي الله كنت لا اعرفك
“ O, thou Saint of God, I did not recognise thee before this time.” The earth was, in a vision, brought before me and it addressed me in the words quoted above, meaning that it did not recognise me as being the sanctified one of the Merciful.

first evidence is the evidence of heaven as is evident from the use of the expression (will you believe ?) which implies no force. The second evidence is that of the earth which has brought forth plague; and in this case people are required to submit (not believe as before), because there is a sort of compulsion caused by the terror of the plague which makes them submit to God.

(2) The revelation asserts in the second place that the plague shall only abate, in case the people accept the messenger of God, or, at the least, do him no violence, harm or mischief. In other revelations of earlier date than that of the Barahin-i-Ahmadiyya and published in that book. Almighty God says that He shall send plague upon earth in order to check the mischievous and wicked people who vilified His holy messenger. The truth is that a mere denial of the apostles of God does not bring down punishment in the present life. Anyone who denies the mission of an apostle, yet keeps within due bounds of respect and decency, shall find his punishment in the next world. Death and destruction sent upon a people on a rejection of the prophets was ever the result of their excesses, abuses and persecutions directed towards the prophets that were sent to them. If people even now hold their tongues, refrain from the mischief, oppression and injustice, they have been doing to the Messiah of God, and repent of all these ways of wickedness, the afflictions too shall be averted. Thus plague is a warning from God, and on this occasion many capable hearts shall turn to truth, accept the messenger of God and receive the Divine blessings. Thus shall the earth be filled up with good and virtuous men.

(3). Lastly, the Revelation establishes that however long the period of the plague may be, Qadian shall ever be safe from the destruction and havoc which it works in other towns and villages, for it is the seat of God's holy messenger. This is a sign for all nations of the earth.

Now if there is anyone who rejects the messenger of God or denies the supernaturalness of this sign, and thinks that formal prayers or the worship of the son of Mary or reverence for cow or a belief in the Vedas, can avert this evil, despite the enmity, opposition and disobedience of this messenger, he must furnish like proof of his assertions. It is no doubt the time to judge the truth of every religion and every

claimant has the opportunity to offer proof of the Divine favor he enjoys. It seems as if Almighty God had appointed this day as the day of final triumph for the true religion, and brought about this grand exhibition for every religion to display its truth or falsehood before all the world. In this grand arena a champion has already appeared to challenge others, and Almighty God has named Qadian as the seat of His chosen one which He shall, for His messenger's sake, protect from the destruction of plague. If the Aryas believe in the truth of the Vedas, they should prophesy that the plague shall find no access to Benares, the birth-place of the Vedas, and the most ancient seminary for the instruction of students in Vedic lore. The conservative Hindu party, the Sanatan Dharm section of the Hindu religion, should also name some city where cows are found in large numbers and particularly revered, Amritsar for instance, as enjoying a similar protection out of regard for the cow. If this revered animal is willing to show some such supernatural miracle, Government, we think, shall gladly prohibit its slaughter. The Christian should also come forward and name, for instance, Calcutta, which enjoys the favor of being the seat of the great Lord Bishop and as such the great representative of Jesus Christ, and inform the world that out of respect for his great representative, Jesus shall save that city from the ruin of plague. The Anjuman-i-Himayat-i-Islam of Lahore should also, with the aid of some inspired residents of Lahore, such as Munshi Ilahi Bukhsh, Accountant, P.W.D., publish a similar prophecy relating to the grant of a similar protection to Lahore. This is also the time for Abdul Haqq and Abdul Jabbar to stand forth as the inspired champions of the city of Amritsar, their place of residence. Shamsul-Ulama Nazir Husain and his disciple, Muhammad Husain of Batala, the leaders of the Wahabi sect, shall not, we hope, lag behind in securing such protection for Delhi, the birth-place of Wahabism. If all these religious leaders take these steps, there is no doubt they shall relieve the country of great afflictions and the Government of heavy responsibilities. But if they do not come forward now and bring their religions to the test of this great touchstone, it shall be clear and unquestionable that the true and Living God is only He who has sent His messenger at Qadian.

It should also be borne in mind that if all these men, includ-

ing the inspired leaders of the Muhammadans, the Hindu Pandits and the Christian Missionaries, make no answer to this call and assume a conspiracy of silence, no other argument shall be needed to prove the falsity of the principles which they teach against this messenger of God. The day is fast approaching when Qadian shall shine out like the noontide sun from among all villages and towns and prove to the world that it is the habitation of a righteous servant of God. Last of all, the Secretary of the Anjuman-i-Himayat-i-Islam, Lahore, who thinks that God will hear their prayers because they are afflicted, is in manifest error as to the applicability of the verse *إِذَا دَعَا إِلَى الضَّرِّ الَّذِي فِيهِ يَجِيبُ الْمُضْطَرُّ* i. e., "He is the God who hears the afflicted," because the afflicted spoken of in this verse are those afflicted by way of trial and not by way of punishment. Had the case been as he deems, the people of Noah, of Lot and Pharoah would all have escaped the afflictions with which God punished their transgressions against His messengers. The verse applicable to their case is found elsewhere in the Holy Quran and runs thus: *وَمَا دَعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ* "And the supplications of the rejectors of the messenger of God are useless."

To clear all doubts upon this point, I take the liberty of repeating the real object of this announcement. The message which I bear to my countrymen is, that the plague which now prevails in this land is due to no other cause than the persistent rejection, accompanied with abuses, persecutions, *fatwas* of heresy, and threats of murder, of the Promised Messiah, who has made his appearance in the seventh thousand after Adam, in accordance with the prophetic utterances of the former prophets. The jealousy of God has therefore come into motion for His messenger and He has sent down His warning upon the people for their mischiefs and insolence. Almighty God had also made it known in the sacred writings that in the days of the appearance of the Promised Messiah, severe plague shall rage in the country on account of his denial. The appearance of the plague was, therefore, inevitable. The name *Ta'oon* given to this plague throws light upon its real cause. *Ta'oon* is derived from *Ta'a*, which means to revile and the word therefore literally means a great reviler. The plague is called *Ta'oon*, inasmuch as it is the punishment of those who revile the Prophets of God, thus being an answer to their calumnies. The Israelites used to be infected with it

whenever they calumniated their prophets. The intensity found in the meaning of the word *Ta'oön*, as stated above, indicates that it does not overtake people at an early stage of calumny but only when the heavenly messenger is abused and persecuted intolerably and when the slanderers exceed all limits. Therefore nothing but an acceptance of the messenger of heaven can check it in its onward march. My message to my countrymen is that if they have a mind to be delivered from the sore distresses which afflict them, they should accept the Messiah with a sincere heart. This is a sure and certain remedy. An inferior remedy is that people should at least refrain from rejecting and abusing him, and that their hearts should be impressed with his greatness and dignity. I say it truly that the time shall come when people shall fly to me with the cry of يا مسيح (الخلق عدونا) These words are a revelation from God and mean: "O thou who hast been sent as a Messiah to the world, intercede with the Lord that He may save us from this destructive epidemic."

These are not the vain words of a boaster and should be taken seriously. Believe it that save this Messiah, no one can now intercede for you with God. Yes, there is another intercessor too, the Holy Prophet Muhammad, may peace and the blessings of God be upon him, but this Messiah, your intercessor for the present, is one with that Holy Prophet, and his intercession is really that of the great Prophet whose follower he is. Ye Christian Missionaries! say no more that Christ is your God, for there is one among you who is greater than Christ. Ye Shias! do not take Husain for your redeemer, for I say to you truly that there is one among you who is greater than Husain. If I say these things from myself, truly I am a liar, but if I have the witness of God in support of what I say, beware that you do not resist God, perchance you may not be counted among those who fight with God. It is high time that you should fly to me for I afford you shelter. He who in this time of trouble flies to me, is like the person who takes shelter in a ship when a severe storm rages in the sea, but he who does not come to me even now is throwing himself quite unguarded into a stormy sea. I am the real intercessor of mankind, because I am the perfect image of the great intercessor who was born thirteen centuries ago and rejected by the blind men of his time. With one word has Almighty

God taken His revenge upon the Christian Missionaries who made the son of Mary their God, abused the Holy Prophet, the true and noble intercessor of mankind, and defiled the earth by vilifying his sacred name, He has raised the Promised Messiah from among the followers of the Prophet as against the first Messiah who was wrongly called a God, and to this Messiah, He has given a glory and dignity for surpassing that of the first Messiah. Moreover, He has named this Messiah *Ghulam Ahmad*, i. e., the servant of Ahmad, to indicate the weakness of the Christian Deity who cannot come up to even a servant of the Holy Prophet Ahmad. In nearness to God and intercession, the Messiah who has been made a God, is far inferior to the *servant of Ahmad*.

Let no one get excited at these statements, for these, are not mere assertions but facts based upon sure and certain evidence. If there is anyone who is not willing to admit the superiority of this Messiah, the servant of Ahmad, over his first namesake and who still persists that Jesus only is the real intercessor and deliverer of mankind, he must bring forth some proof in support of his assertions. To the *servant of Ahmad*, God has given His sacred promise in His own words *انه اوى القرية . لولا الاكرام لهلك المقام* "God has protected the village of Qadian from destructive plague, and has done this to manifest the honour of this intercessor." The truth of this revelation has already been made manifest to a certain extent, for, for more than five years, since the plague has gained a footing in the Punjab, Qadian has been free from infection. Almighty God has also said that "had it not been for the honour and glory of this servant of Ahmad, this village also would have been destroyed by severe plague." Let those who still look upon the son of Mary as the intercessor and deliverer of mankind, name some city or village of the Punjab (Batala or Narowal, for instance), and declare that it shall remain safe against the destruction of plague for the honour and glory of Jesus' name and because of his intercession with the Lord. If they cannot do this, let them consider with a cool mind that he who cannot intercede in this world can do nought in the next.

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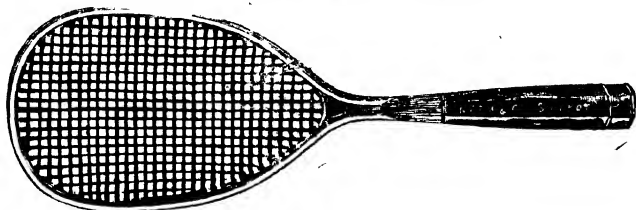
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بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

ISLAM, IV.

ANSWER TO QUESTION, II,

OR

THE STATE OF MAN IN THE AFTER LIFE.

WHAT is the teaching of the Holy Quran as to the state of man in his life after death, is the next question which offers itself for solution. Briefly, the state after death is not altogether a new state; it is in fact every whit a representation, a full and clear image, of our spiritual state in the present life. Here the good or bad conditions of the deeds or beliefs of a man are latent within him and their poison or panacea casts its influence upon him only secretly, but in the life to come, they shall become manifest and clear as daylight. An idea of it, a very imperfect one though, may be had from the manner in which a person sees in a dream the embodiment of whatever is predominant in his temperament. When his temperament is prepared for a severe attack of fever, he would see in a dream flames of burning fire, whereas he would find himself in floods of water when about to catch cold. In short, when the body is prepared for a particular disease, a dream would often disclose the embodiments of the conditions giving rise to it. From the manner in which internal conditions are represented in physical forms in dreams, we can form an idea of the embodiments of the spiritual conditions of this world in the life to come. After our earthly course is ended, we are translated to regions where our deeds and their consequences assume a shape, and what is hidden in us in this world is there unrolled and laid open before us. These embodiments of spiritual facts are substantial realities, as even in dreams, though the sight soon vanishes away, yet so long as it is before our eyes, it is taken

to be a reality. As this representation by images is a new and a perfect manifestation of the power of God, we may as well call it, not a representation of certain facts, but actually a new creation brought about by the powerful hand of God. With reference to this point Almighty God says in the Holy Quran: **فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ (السجدة)** "No soul that worketh good, knoweth the blessings and joys which have been kept secret for it," to be disclosed after death. Thus, Almighty God describes the heavenly blessings that the righteous shall enjoy in the next life as having been kept secret, because not being like anything contained in this world, no one knows aught about them. It is evident that the things of this world are not a secret to us; we not only know pomegranates, dates, milk, &c., but frequently taste of them. These things, therefore, could not be called a secret. The fruits of paradise have, therefore, nothing in common with these except the name. He is perfectly ignorant of the Holy Quran who takes paradise for a place where only the things of this world are provided in abundance. In explanation of the verse quoted above, the Holy Prophet said that heaven and its blessings are things which "the eye hath not seen, nor hath ear heard, nor has it entered into the heart of man to conceive of them." But of the things of this world, we cannot say that our eyes have not seen them, or our ears have not heard them, or our minds have not conceived them. When God and His Prophet tell us of things in heaven which our senses are not cognisant of in this world, we shall be guilty of cherishing doctrines against the teachings of the Holy Quran, if we suppose rivers flowing with the milk which we ordinarily drink here. Can we, moreover, consistently with the idea of heaven suppose flocks of cows and buffaloes reared in the paradisiac grounds and numerous honey combs hanging on trees with countless bees busily engaged in collecting honey and hosts of angels engaged day and night in milking cows and getting honey and pouring them continuously into streams to keep them running on? Are these ideas in keeping with the teachings of the verses which tell us that the world is a stranger to the blessings of the next world? Will these things illumine the soul, or increase the knowledge of God, or afford spiritual food as the heavenly blessings are described to do? It is, no doubt, true that

these blessings are represented as material things but we are also told that their source is spirituality and righteousness.

The following verse of the Holy Quran which may ordinarily be misunderstood, is far from describing the heavenly blessings as being identical with the things of this world. The verse referred to here runs thus: **وبشر الذين آمنوا وعملوا الصالحات** **ان لهم جنت تجري من تحتها الانهار . كلما رزقوا منها من ثمرة رزقا قالوا هذا الذي رزقنا من قبل واترا به متشا بها (البقرة)** "Bear good tidings to those who believe and do good works that they shall inherit gardens beneath which rivers flow. So often as they are fed in that life with fruits, they shall say: 'These are the fruits which were given us formerly,' because they shall find the fruits of after life resembling the fruits which were given them here." Now the context clearly shows that the fruits which the righteous are said to have tasted here, do by no means, mean the fruits of trees or the things of this world. The verse in fact tells us that those who believe and do good works, prepare a paradise with their own hands for themselves, with their faith for trees and their good deeds for fruits. It is of the fruits of this garden that they are spiritually made to taste here and of the fruits of the same shall they eat in the next life, only that the spiritual fruits of this life shall be transformed into palpable and more delicious fruits in the next life. But as they shall have already tasted of them spiritually in this life, they shall be able to identify the fruits of that life with those of this and witnessing the close resemblance between the two shall cry out: "These are the fruits which were given us in the former life." This verse, therefore, tells us in plain words that those who spiritually taste of the love of God in this world, shall be physically sustained by the same food in the next life. The blessings of the next life shall recall to their minds the spiritual blessings of the love of God which they tasted in this life, and they shall remember the time when in seclusion and at the dead of night, alone and in silence, they found their sweet enjoyment in the remembrance of God.

In short, the verse quoted above does not at all speak of the things of this world or of food which men used to eat here. If

it be objected that the words of this verse contradict the saying of the Holy Prophet, already quoted, which describes the blessings of heavenly life as unseen by worldly eyes, unheard of by human ears and inconceivable by the mind of man, we say the contradiction exists only when we take the words: "These are the fruits which were given us in our former life," as indicating only temporal blessings enjoyable in this life by all men whether good or bad. But if the "fruits" spoken of here be understood to mean the fruits of good works, the spiritual blessings which the good enjoy in this very life, there is no contradiction. Whatever the good men enjoy spiritually in this life, are really blessings not of this but of the next life and are granted to them as a specimen of the bliss that is in store for them in the next life in order to increase their yearning for it. It should, moreover, be borne in mind that the truly righteous man is not of this world and hence he is also hated by the world. He is of heaven and is granted heavenly blessings just as the worldly ones are granted the dainties of this world. The blessings which are granted him are really hidden from the eyes, the ears and the hearts of men of the world and they are quite strangers to them. But the person whose physical life is annihilated in the heavenly enjoyments, is made spiritually to taste of the cup which he shall actually quaff in the next world and hence the truth of the words "These are the fruits which were given us formerly." But he shall at the same time be perfectly aware that those blessings were quite unknown to the world, and as he too was in this world, though not of this world, so he also shall bear witness that his physical eye had never seen such blessings, nor his ears ever heard of them, nor had his mind ever conceived of them in the world. But in his second life (*i.e.*, after his regeneration) he had witnessed specimens of these things and this only at a time when all his lower connections having been cut asunder, higher ones were established with the next world.

The Holy Quran has described three important points in connection with the next life.

Firstly, it has repeatedly asserted that the life after death is not a new life but only an image and a manifestation of the present life. Thus it says: *وكل انسان اذ لمناه طائره في عنقه ونخرج له يوم*

(بنی اسرائیل) "And we have in this very life bound the effect of a man's deeds about his neck, and these hidden effects shall we bring to light on the day of resurrection in the form of a book, wide open." The word طائر used in this verse should be particularly noticed. طائر *Tdir* literally means a bird, and is here used metaphorically to signify the actions of men. For, every action, whether good or bad, takes flight like a bird. The bliss or burden which a person feels in the performance of an act vanishes away, but it leaves its good or bad impression upon the heart. The Holy Quran has disclosed the important principle that every deed makes a mysterious impression upon the heart. Every action of a man is, in fact, followed by an action of God, which imprints its good or bad effect not only upon the heart but also upon the hands, the feet, the ears, the eyes, &c., of the doer. This book which records every action and hidden from the human eye, is being prepared in this life, shall show itself clearly in the next. Referring to the heavenly life, the Holy Word says elsewhere : يوم ترى المؤمنين والمومنات يسعون نورهم بين ايديهم وبأيمنهم (الحديد) "On that day the light of faith which is even here granted to the faithful men and women, shall be seen clearly running before them and on their right hands." With regard to the wicked, the Holy Book says : لهم النار - حتى زرتم المقابر - كما سوف تعلمون - ثم كما سوف تعلمون - كما لو تعلمون علم اليقين - لترون الجحيم - ثم لترونها عين اليقين - ثم لتستلن (النار) "Your desires and passions turn you away from the search of the next life until you are consigned to the grave. Do not be so engrossed with the cares of this world, for you shall soon know that the love of the world does not lead to good consequences; once more I say to you that you shall soon come to know the evil consequences of the love of this world. Had you the *knowledge of certainty*, you could have seen hell in this life; but in the interval between death and resurrection you shall surely see it with the *eye of certainty*, and at last at the day of resurrection, you shall realize the *truth of its certainty* by personally undergoing the punishment." These verses leave no doubt as to the fact of the commencement of a hellish life in this very world. The hell of the next life is prepared in this hidden from the human eye, but can be recognised with the knowledge of certainty by those who bestow

consideration upon it. Almighty God has here described three stages of knowledge, viz., the knowledge of certainty, the eye of certainty and the truth of certainty. A homely illustration would perhaps make the subject easily comprehensible. If a person sees a column of smoke from a distance, he shall readily conclude the existence of fire there, as nothing else can give rise to smoke. He would thus obtain a certainty with regard to the presence of fire, which is called the knowledge of certainty. But if he walks on to the place from which the smoke rises and actually sees the flames of fire, he obtains a knowledge with the eye of certainty. To realize the truth of certainty, he must thrust his hand into it. These are also the three states of human knowledge with regard to hell. The knowledge of certainty can be had in this world by those who will, but in the interval between death and resurrection a man sees hell with the eye of certainty, while at the day of resurrection he shall realize the truth of the certainty by himself entering into hell.

It should also be borne in mind that the Holy Quran describes three worlds or three different states of man's life. The first world is the present one which is called the world of earning and of the first creation. It is here that man earns a reward for the good or bad deeds he does. Although there are stages of advancement for the good after resurrection, yet that advancement is granted simply by the grace of God and does not depend upon human efforts.

The second world is called *برزخ* *barzakh*. The word originally means any intermediate state. As this world falls between the present life and resurrection, it has been called *برزخ*. But this word has from time immemorial been applied to an intermediate state and thus the word itself is a standing witness to the intermediate state between death and after life. We have shown in the *Minan-ur-Rahman* that the words of the Arabic language are the words of the mouth of God, and that it is the only language which can claim to be Divine, the fountain from which all sorts of knowledge flow, the mother of all languages and the first as well as the last medium of Divine revelation. It is the first because Arabic was the Word of God which had been with God and had at last been revealed to the world, from which men learned to make their

own languages, and the last because the last Divine Book, *i.e.*, the Holy Quran is also in Arabic. **برزخ** is a word of Arabic origin and is a compound of **بر** and **زخ** and literally means that "the period of earning merit or demerit by deeds is over." The state of *Barzakh* is that in which the soul leaves the mortal body and the perishable remains are decomposed. The body is thrown into a pit and the soul also is, as it were, thrown down into some pit as is indicated by the word **زخ**, because it loses the power to do good or bad deeds along with its loss of control over the body. It is evident that a good state of the soul is dependent upon the soundness of the body. A shock communicated to a particular point of the brain causes a loss of memory while an injury to another part is certain to deal a death-blow to the reasoning faculty and may destroy even consciousness. Similarly a convulsion of the brain muscles or an hemorrhage or morbidity of the brain may, by causing *obstruction* lead to senselessness, epilepsy or cerebral apoplexy. Experience therefore establishes the fact beyond all reasonable doubt that with all its connections severed from the body, the soul can serve no purpose. It is simply idle to assert that the human soul can, at any time, enjoy a bliss without having any connection with a body. It may please us as an interesting tale but reason and experience lend no support to it. We can hardly imagine the soul to be in a perfect condition when all its connections with the body are cut off, in face of our daily experience that the slightest derangement of the physical system interrupts the functions of the soul as well. Do we not ordinarily witness that a sound state of the soul depends upon a sound state of the body. When a person becomes decrepit with old age, the soul also is enfeebled, and age steals away the whole store of its knowledge. The Holy Word says referring to the decrepitude of old age (لحم) *i. e.*, "A man lives to such an old age that all his former knowledge is clean forgotten." These observations will be sufficient to demonstrate that the soul is nothing unless it has its connection with a body. Had it any value apart from the body, the action of an All-wise Being in uniting the soul with a short-lived body would have been quite meaningless. Moreover, man is essentially a progressive animal, and the advancement which he aims at is by no means a limited one. Now if the soul is

unable to make any advancement in this brief life without the assistance of the body, how could it without a body attain to the higher stages of advancement in the next life.

In short, various arguments prove it conclusively that according to the Islamic principles, the perfection of the soul depends upon its permanent connection with a body. There is no doubt that after death this body of clay is severed from the soul, but then in the *Barzakh* every soul gets temporarily a new body to be in a position to taste of the reward or punishment of its deeds. This new body is not a body of clay but a bright or a dark body prepared from the actions of this life. Such is the Quranic description of the body in *Barzakh*, viz., that the soul gets a new body which is bright or dark according to the good or bad actions which a man does. It may appear as a mystery to some but this much at least must be admitted that it is not unreasonable. The perfect man realises the preparation of such a bright body even in this life. Ordinary human understanding may call it a mystery which is beyond human comprehension but those who have got a keen and bright spiritual sight, will have no difficulty in realizing the truth of a bright or a dark body prepared from actions after death. In short, the new body granted in the *Barzakh* becomes the means of the reward of good or evil. I have personal experience in this matter. Many a time, when fully awake, I have seen visions in which I saw those who were dead. I have seen many an evil-doer and a wicked person with a body quite dark and smoky. I have personal acquaintance with this street and I assert it forcibly that as Almighty God has said, every one is granted a body either transparent or opaque. It is not necessary that reason alone should be able to look into these mysteries. The eye sees things but it is vain to expect it to serve as an organ of taste. Similarly the muscles of the tongue may be used for tasting things but as organs of sight they are simply useless. In like manner, the deep secrets of the other world, upon which light is thrown only by visions, cannot be discovered by the help of reason. Almighty God has established certain laws in this world and particular means for the knowledge of particular things. To know a thing, therefore, we must first seek the proper means and then we are sure to discover the thing itself.

It must also be remembered in connection with this point that the Word of God has described those who walk in error and wickedness as *dead* and lifeless, while the good it calls *living*. The secret of it is that the means of the life of those who are ignorant of God, being simply eating, drinking or indulgence in their bestial passions, are cut off along with their death. Of spiritual food they have no share and therefore their resurrection shall only be for their punishment. It is in allusion to this secret that Almighty God says : “ *ومن يأتي ربه مجرماً فان له جهنم لا يموت فيها ولا يحيى* (طه) And he who comes to his Lord as a sinful person, shall have his abode in hell ; he shall neither die nor live therein.” But the beloved ones of God do not die with their physical death, for they have their means of sustenance with them.

The third world is the world of resurrection. In this world every soul, good or bad, virtuous or wicked, shall be given a visible body. The day of resurrection is the day of the complete manifestation of God's glory when everyone shall become perfectly aware of the existence of God. On that day every person shall have a complete and open reward of his actions. How this can be brought about, is not a matter to wonder at, for God is all-powerful and nothing is impossible with Him. Thus He says Himself in the Holy Quran :
 اولم ير الانسان انا خلقناه من نطفة فاذا هو خصيم مبين . وضرب لنا مثلاً ونسي خلقه قال من يحيى العظام وهى رميم . قل يحيى الذى انشاءها اول مرة وهو بكل خلق عليم وليس الذى خلق السموات والارض بقادر على ان يخلق مثلهم بلى وهو الخلاق العليم . انما امره ان اراد شيئاً ان يقول له كن فيكون . فسبحان الذى بيده ملكوت كل شئ . واليه ترجعون (يسين)
 Doth not man know that we have created him of the moist germs of life ; then he became an open disputer. He talks vainly with regard to us and forgets his own creation. ‘ Who ’ says he, ‘ has the power to restore man to life even when his bones shall be rotten and no trace shall be left behind ? ’ Say : He shall give life to them who gave them being at first, and He is skilled in every kind and manner of creation. Is not He who created the earth and the heavens, able to create your likes ? Yes, certainly ; for He is the wise Creator. His command is such that when He wills a thing, He only says unto it “ *Be* ” and it comes into existence. So glory be to

Him whose sway extends over all things and to Him shall ye all return," In these verses Almighty God tells us that with Him nothing is impossible, for when He could create man out of an insignificant thing at first, He cannot be regarded as destitute of power in bringing him to life a second time.

Before proceeding further, it is necessary to deal with an objection here. It might be objected that when a long period of time must elapse before the world of resurrection is brought into existence, the *Barzakh* where the souls of both good and bad men must remain in the meanwhile, is no better than a useless lock up for souls. But the objection is based simply upon ignorance, for the *Barzakh* is as well a place of reward for good and evil as the resurrection itself. The word of God describes *Barzakh* as a place where punishment and reward shall be given though not so openly as after resurrection. The Holy Quran abounds with verses relating that a man meets with his due immediately after his death. Thus speaking of a certain person it says : قيل ادخل الجنة (يسين). "It was said to him : enter into paradise," and of another it says : فراه في سواه (الصف) i.e., a good man had an unbelieving friend in this life and when they both died, the good man anxious to know the state of his friend, was shown that he was in the midst of hell. Punishment and reward are thus bestowed immediately after death, and those whose proper place is hell, are brought to hell, while those who deserve paradise are brought to paradise. But the day of resurrection is the day of the manifestation of the highest glory of God which His transcendent wisdom has ordained should at last be brought about. God created man that He may be recognised as a Creator; He will destroy all that He may be recognised as the Vanquisher of all; and last of all, He shall give a perfect life to all and assemble them that He may be recognised as the All-powerful Being.

The second point of importance which the Holy Quran has described with reference to the life to come, is that the spiritual facts of this life shall be represented in the next (whether *Barzakh* or resurrection) as embodiments. A few of the verses bearing upon this subject are the following : من كان في هذه اعمى فهو في الاخرة (He who is blind here shall be blind hereafter.)

In other words, the spiritual blindness of this world shall become apparent and shall be seen as actual blindness in the next. **خذوه فغلوه** ثم الجحيم صلوه ثم فى ساسلة ذرعا سبعون ذراعا فاسلكوه (العاقة)
 "Lay ye hold on him, then put chains into his neck, then cast him into hell to be burned: then into a chain whose length is seventy cubits, thrust him." It should be noted that the spiritual torture of this world has been represented as a physical punishment in the next in these verses. The chain to be put into the neck, for instance, represents the desires of this world which keep a man with his head bent upon the earth, and it is these desires that shall assume the shape of a chain. Similarly, the entanglements of this world shall be seen as chains in the feet. The heart-burning of this world shall likewise be clearly seen as flames of burning fire. The wicked one has, in fact, in this very world within himself a hell of the passions and inextinguishable desires of this world, and feels the burning of that hell in the failures he meets with. When, therefore, he shall be cast farther off from his temporal desires, and he shall see an everlasting despair before him, his heart-burning and bitter sighs for his dear desires shall assume the shape of burning fire. The Holy Quran says: **وحيل بينهم وبين ما يشتهون** (السا)
 "And a barrier shall be passed between them and that which they desire," and this shall be the beginning of their torture.

The thrusting into a chain of the length of seventy cubits reveals the same deep secret. The limit of age may, as a general rule, be fixed at seventy and a wicked person often lives up to that age in his wickedness. He would sometimes even enjoy seventy years excluding the periods of childhood and decrepitude. These seventy years during which he could work with honesty, wisdom and zeal, he wastes away only in the entanglements of the world and in following his own sensual passions. He does not try to free himself from the chain of desires, and therefore in the next world the chain of the desires which he indulged in for seventy years, shall be embodied into a chain of seventy cubits' length, every cubit representing a year, in which the wicked one shall be fettered. It should, therefore, be remembered that the punishment which

overtakes a man is one prepared by his own hands and his own evil deeds become the source of his torture. This law is elsewhere expressed in the Holy Quran in the following words: (انطلقوا الى ظل ذي ثلاث شعب لا ظليل ولا يغنى من اللهب) (المرسلات) "O ye wicked ones! Begone to the shadow of three branches, which cannot shade you from the heat, nor is it of any service against the flames of fire." The three branches spoken of here represent bestiality, savageness and infatuation which remaining unmodified lead to transgressions and evil deeds. These three shall appear on the day of judgment as three branches without any leaves and therefore availing nothing against heat.

To declare the same law, Almighty God says of those who are in paradise: يوم ترى المؤمنين والمومنات يسعى نورهم بين ايديهم (المؤمنين والمومنات يسعى نورهم بين ايديهم) "On that day thou shalt see the believing men and women with their light which was hidden in this life, running in full lustre before them, and on their right hands." In another verse He says: "يوم تبيض وجوه وتسود وجوه (آل عمران)" "On that day some faces shall turn white and others shall turn black." And again, مثل الجنة التي وعد المتقون فيها انهار من ماء غير آسن وانهار من لبن لم يتغير طعمه وانهار من خمر لذة للشاربين وانهار من عسل مصفى (محمد) "Suppose a garden wherein are rivers of water which corrupt not, and rivers of milk whose taste changeth not, and rivers of wine which doth not intoxicate but giveth pleasure to those who drink it and rivers of clarified honey. This is representation of the paradise which shall be granted to the righteous." From this verse it appears clearly that the promised paradise is only a representation of boundless oceans of all these things. The water of life which the righteous man drinks spiritually in this world shall there appear manifestly as a river; the spiritual milk with which he is here spiritually nourished like a child, shall there manifest itself as a river of milk; the spiritual wine of the love of God with which he remains in a blissful state in this world, shall assume the shape of a river flowing with wine; and the honey of the sweetness of faith which he spiritually tastes here, shall flow in paradise in palpable rivers. The spiritual state of every person shall on that day become visible to all in his gardens and rivers, and God also shall reveal Himself to the righteous in His full glory on that day.

In short, the spiritual states shall no more remain hidden but shall show themselves palpably.

The third point of importance that the Holy Quran has described in connection with the life after death, is that the progress that can be made in that world is infinite. The word of God says: *والذين آمنوا معه نورهم يسعى بين ايديهم وبأيمانهم يقولون ربنا اتمم لنا نورنا واغفر لنا انك على كل شيء قدير (التحريم)* "Those who have the light of faith in this world, shall have their light on the day of judgment, running before them and on their right hands, and they shall be continually saying: 'O Lord, perfect our light and take us in Thy protection, for Thou hast power over all things.'" This unceasing desire for perfection shows clearly that progress in paradise shall be endless. For when they shall have attained one excellence they shall not stop there, and seeing a higher stage of excellence, shall consider that to which they shall have attained as imperfect, and shall, therefore, desire the attainment of the higher excellence. When they shall have attained to this, they shall yet see another higher excellence, and thus they shall continue to pray for the attainment of higher and higher excellences. This ceaseless desire for perfection shows that they shall be endlessly attaining to excellences.

In short the righteous shall go on making progress and shall never recede a step, nor shall they ever be deprived of those blessings. The question may arise here as to the seeking of *مغفرة* (*maghfirat*), after an entry into paradise and obtaining God's pardon. Such a question is however simply based upon an ignorance of the actual meaning of *مغفرة* (*maghfirat*) and *استغفار* (*istighfar*). *مغفرة* (*maghfirat*) really means a suppression of a defective state. The righteous shall be continually praying to God for the attainment of perfection and complete immersion in light. They shall be ever ascending upwards and shall regard every state as defective in comparison with a higher one to which they shall aspire, and shall therefore, pray God to suppress the defective state that they may be able to get to the higher. Their desire for *مغفرة* (*maghfirat*) or a suppression of the defection states shall therefore be endless, because the progress which they shall have to make shall also be

endless. We can clearly see from this verse the true signification of the word *ستغفار* (*istighfar*), and also that the desire of *ستغفار* is really the pride of man, because it is the only thing which leads him on to the highest excellences which a man can possess. The person who being born of a woman does not constantly recur to *ستغفار* (*istighfar*) is not a man but a worm. He is blind and does not see and has an impure heart.

In short heaven and hell according to the Holy Quran are images and representations of a man's own spiritual life in this world. They are not new material worlds which come from outside. It is true that they shall be visible and palpable, call them material if you please, but they are only embodiments of the spiritual facts of this world. We call them material not in the sense that there shall be trees planted in the paradisiacal fields just like those that are planted here below and that there shall be brimstones and sulphur in hell, but in the sense that we shall there find the embodiments of the spiritual facts of this life. Heaven and hell according to Muslim belief are the images of the actions which we do here below.

To be continued.

THE PARACLETE.

The manner in which Christian disputants explain the prophetic utterances of the Bible in their unfruitful endeavours to apply them all to Jesus of Nazareth, is often very amusing. Vague assertions are even better suited for their purpose, for it is easier to twist their meaning and make them applicable to anything. In their interpretation of prophecies they are guided by one rule only, and that is, that so long as the prophecy can be made applicable to Jesus, anything may mean anything. Their task is indeed hard and the scheme of salvation which they must support is so much opposed to reason, that we should not grudge them these trifling means for its support. But the violence done to context and the slight offered to human reason, really call for an aid. Only one instance will suffice to illustrate the manner in which Jesus is made the soul of prophecy and the aim and object of every prediction in the pages of the Bible.

In Deut. 18: 18, Almighty God says to Moses: "I will raise them up a prophet from among their brethren *like unto thee*." It is said that Jesus came in fulfilment of this prophecy and that he was the promised *like* of Moses, because as Moses delivered his people from the yoke of a foreign tyrant, so Jesus delivered the world from the curse of sin, and as Moses was the restorer of their liberty, so Jesus restored mankind to "their original communion with God." It is further alleged that as Moses was the king and leader of his people, so Jesus was their spiritual king and leader. These groundless statements we are required to take for a fulfilment of the prophecy on the sole reason of the Christian assertion to that effect. Had Jesus given a law to his people like Moses, had he delivered them from the yoke of Roman rule and been their king and leader in the sense in which Moses was their king, there would have been some ground at least for applying the prophecy to Jesus. The Christians, however, get over the difficulty by putting in the false pretence of a spiritual deliverance, a heavenly kingdom and a spiritual leadership. I call it a false pretence, because the world—even the Christian world—has *not* been delivered from sin, nay has rather been plunged into the deepest depths of it with the advent of Christianity. As to the pretended leadership, it is an assertion contrary to actual facts. The Jews do not acknowledge Jesus either as a temporal or as a spiritual leader, reject his gospel, and hate him as an arch-heretic and most guilty in the sight of God. Moreover, every vain boaster or pretender can lay claim to all that is attributed to Jesus. Add to these considerations the fact that every inspired teacher is the spiritual deliverer and the spiritual leader of his people, and in the spiritual sense every one of the prophets is the like of Moses. Was not Moses himself the spiritual deliverer and the spiritual leader of his people, and yet this circumstance is, by no means, the distinctive feature of that great law-giver? Was not everyone of the numerous prophets from Joshua down to John the Baptist the spiritual deliverer and spiritual leader of his people? Did not Jesus himself acknowledge John as his own spiritual deliverer and spiritual leader and make repentance at his hands? If spiritual deliverance and spiritual leadership are the great features of likeness with Moses, thousands of the prophets who preceded Jesus have a better title to be regarded as having

fulfilled the prophecy of Deuteronomy. The Jews stood in need both of a temporal and a spiritual leader at the time of Moses, and he not only reformed them spiritually but also released them from the temporal afflictions and bodily sufferings. He, moreover, gave them a code of law by which they were to be guided in all their actions. Now these are the very things which Jesus did not, and could not, do, being a mere servant of the law of Moses. Resemblance with Moses is, therefore, to be sought for not in his spiritual leadership and spiritual deliverance, for these characteristics he possessed in common with all the prophets, but in the distinctive features of his being a temporal leader of his people, their deliverer from subjugation, and last of all their law-giver. The Christian assertions are simply worthless unless accompanied with sound proof. From another consideration, too, Jesus fails to fulfil this prophecy, for not being able to trace his lineage to any Israelite or Ishmaelite father, he could not be "from among their brethren." I think I have already tried too much the reader's patience by this lengthy digression and, therefore, refrain from giving an explanation of the circumstances which fulfilled the prophecy. I may, however, note in passing that the Holy Prophet, who was born at Mecca, pre-eminently fulfilled all the conditions of this prophecy. He was born from among the Ishmaelites, who came within the meaning of "their brethren" in the prophecy of Deuteronomy; he gave a perfect code of law to his people to guide them in all their actions, spiritual as well as temporal; he was both a temporal and a spiritual king and leader like Moses; and he bettered the temporal condition of his followers like the first law-giver and made them the conquerors of the world.

The article which appears under the heading of "The Paraclete" in the *Epiphany* of May 17th, is another illustration of the manner in which Christians handle prophecies. We have not the least hesitation in saying that although the former prophets have all borne a clear testimony to the appearance of the seal of the prophets and these prophecies are contained in a more or less original form in the books of the Old and New Testament, yet the Muhammadan religion does not, like the Christian, depend for its proof upon these prophecies, but itself furnishes abundant proof of the soundest

character, of its truth and need. We resort to prophecies simply as corroborative testimony, and are fully certain that if all the books were swept off the face of the earth, not the slightest harm would therefrom proceed to the cause of Islam. The Holy Quran stands by itself and shall stand for ever as a noble testimony of its own truth, and is not obliged in the least to the evidence borne to its truth by Deuteronomy or the gospel of John. Christianity, being a branch of Judaism, was obliged to construct its whole superstructure upon the shaky foundation of the vague assertions of previous books, for it had no internal evidence of its truth. The actual evidence of the truth of Islam, however, lies within it and not without. It is the pride of other books that they contain prophecies of this great truth. The fact is that the present collection of the books of the Old and New Testament contains only scattered truths mingled with a vast amount of falsehood and human productions. The Word of God revealed to Moses, Jesus, and other prophets, has not been safely preserved in volumes written long after by ordinary hands. So far, therefore, as they contain prophecies fulfilled in the person of the illustrious Prophet, there is evidence of their containing the Word of God, and to that extent the Holy Quran attests to their truth and thus lays them under an obligation.

This is the light in which Muhammadans read the prophecies of the former books bearing evidence to the appearance of their Prophet. When we contend, therefore, that a certain prophecy applies to the Holy Prophet, we do so out of regard for the prophecy itself ; for when misapplied, it appears objectionable to rational minds and thus discredit is thrown upon the prophecy itself, and hence also upon the book which contains it. The words of John's gospels, speaking of the appearance of the Paraclete, apply, in so far as any definite meaning can be attached to them, to the Holy Prophet Muhammad, may peace and the blessings of God be upon him, and not to any supposed spirit or ghost which descending upon the apostles did the work of transformation which the second person of Trinity failed to perform in his earthly career. And first, as to the meaning of the word 'Paraclete' itself. The Muhammadans have always asserted that *paraklutos* and not *parakletos* is the original word occurring in the prophecy, corruption having occurred on account of

the close resemblance between the two words and the unguarded state of the earlier manuscripts and the oral tradition which was the source of those manuscripts. The former word, it will be remembered, means illustrious or renowned, and thus its signification is very nearly the same as that of Muhammad or Ahmad. Against this contention of the Muhammadans, the Christians assert the genuineness of the New Testament, but their claim is untenable at least upon this ground. To assert the genuineness of the Gospels, and consequently the impossibility of any such alteration having ever taken place, whether in oral transition, or in the copies of manuscripts owing to the scribes having ever taken such liberty with the text of the gospels, is stupidly absurd in face of the facts revealed by modern criticism. Not only has "Higher Criticism" reduced to shreds the whole of New Testament but the Christians themselves look upon many portions of these books, if not fabrications, at least as additions from other hands than those of their authors. The revised version has also excluded long portions as the work of uninspired hands. Thus regarding Mark XVI: 9-20, it says in a marginal note: "The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel." The verse of Trinity is also looked upon by the revisionists as an addition of mortal hands to the Word of God. With these opinions of professing Christians, what can a critic do but regard the whole mass as doubtful and not to be relied upon, unless there is some independent testimony to its being the revealed word. To say of such a doubtful mass of writings that any alteration in them was impossible is foolishly absurd.

The controversy cannot, however, lead to any good results. There is no use in contending that the Greek manuscript contained this or that word. If we have to discuss the language of the prophecy, we must go to the root. Whether the Greek contained *paraklutos* or *parakletos*, does not matter much; for even if we adopt either of these two readings, it would still be doubtful what Jesus said. For it is clear that Jesus was not addressing the populace or even a number of uncultured Galilean fishermen, in a literary language of which the masses were quite ignorant. Whether Jesus did, or did not know the Greek language, is not the question before us; we

have only to see if Greek or Hebrew was the language of the people in the days of Jesus. It is past all doubt and in fact it would be foolish to contest that Greek was not the language of the religion of the Hebrews. Now of Mary we know that she had been brought up in a strictly religious circle, living within the precincts of the temple and under the care and tutorship of the priests. She must, therefore, have taken every care to bring up her son as it befitted a strictly religious Jewess, who had not heard a single word of any but the sacred language. Jesus was thus brought up by a Jewish mother in a Jewish family of several children, the younger brothers and sisters of Jesus. When he was old enough to be able to read and write, he was put in the charge of a Hebrew tutor, from whom he read the whole of the Old Testament and other Jewish writings, and with whom he seems to have remained until, upon Jesus' praising a woman's beauty, a quarrel ensued of which the result was a life-long separation between the master and the pupil (see the Jewish life of Christ and the Gospel of Infancy). His spiritual guide, at whose hands he did repentance, was also a Hebrew prophet. The society in which he moved was Hebrew, and when he spoke he often quoted the Hebrew writings and adopted their lessons in his own forcible words. In fact he quoted so largely from the old Jewish writings, that all his best maxims and teachings are drawn from that source and the Jews accuse him of plagiarism, a charge which the Christians have never been able to refute. He collected a number of fishermen about him and these too were all Hebrew people. He had set before himself the sole object of reforming the Hebrew people only. Add to all these circumstances the fact that the audience to whom he gave his sermons were all Hebrew people, unable to understand a word of the Greek language. To assert in face of these facts that the Greek manuscripts contain the original words of Jesus, is a monstrous theory. Moreover, a phrase has still been preserved to us which he uttered in the agony when he thought the hand of death was upon him. Had this phrase which he spoke when he was unconscious to all around him, been in the Greek language, there would have been something in the hands of the Christians to uphold their assertion, but the utterance of the Hebrew words "Eli, Eli, Lama Sabachthani" has conclusively exploded the Greek theory. It is impossible that in the agony of death a person should speak any language other than

that which he has been constantly using in his whole life.

We must, therefore, seek if the Hebrew language has any equivalent of the word which was translated by the writers of the Greek manuscripts into Paraclete. The very close resemblance between the Hebrew and the Arabic languages, and the fact that Hebrew is long since a dead language and that its living representative is Arabic, entitles us to resort to this latter language for all questions of doubtful issue. In fact, all philologists have admitted that Arabic is the only member of the Semitic family that can throw any light upon doubtful points in connection with the other members of this great family of languages. Arabic, moreover, has the superiority that its names are all significant words and their etymology furnishes the reasons for which a particular name is given to a particular thing. Corresponding to the Greek *Paraclete*, we have the Arabic word فارق ليظ *Farkleet*, and the close resemblance between the two forms shows that the Greek has been taken from the Arabic, for it cannot be contested that the original is Semitic. The etymology of the Arabic word, moreover, furnishes good grounds, that it is the original word and that Paraclete is simply a corruption of it. فارق ليظ is composed of two parts فارق and ليظ (*Faraq* and *leet*) meaning respectively "to put to flight" and "satan" or "falsehood." *Farqleet*, therefore, means "one who puts to flight satan or falsehood." The Hebrew language also possesses the two elements of the word with the same meaning as above stated. The words of the prophecy also attest to the truth of this meaning, for Jesus himself has indicated the meaning of Paraclete by describing it as the "spirit of truth," for it is the spirit of truth only that can put falsehood to flight. The prophecy has, therefore, put the question beyond all doubt by stating a synonym of the word 'Paraclete,' viz., the spirit of Truth.

Without going into unnecessary details, we shall now consider two things. Firstly, we shall see if the Paraclete is described in any definite words, and whether any person who has appeared in the world answers to that description. Secondly, and this is the most important thing, we shall see whether the Paraclete has any business in the world as his proper function, and whether any person has appeared who has claimed to do or has done that business.

Under the first of these two headings, we note the emphatic words

of the Gospel of John where every time the Paraclete is described, he is called the Spirit of Truth. This, we think, is a safe description by which the Paraclete can be recognised. Had it not been Jesus' intention to give any importance to these words, it would have been quite ridiculous to repeat them whenever he described the Paraclete. Of course, this is not a description of the Holy Ghost, for nowhere is it called the Spirit of Truth in the pages of the Bible. Another claimant, however, appeared in the world six centuries later whom the Word of God has expressly described not only as the Paraclete but also as the Spirit of Truth. Thus the Holy Quran says of him : قل جاء الحق وزهق الباطل ان الباطل كان زهوقا (بنی اسرائیل) "Say, the Spirit of Truth (that had been promised to you) is come, and falsehood is vanished; verily falsehood is a thing that vanisheth." It is clear from this that the Holy Prophet claimed to be the spirit of Truth and the defining ال inserted before the word حق which means Truth, calls attention to the promise that had been given by God through Jesus. The second portion of this verse draws the attention of the reader to the word 'Paraclete,' for Paraclete, as already stated, denotes "a person who puts falsehood to flight," and in this verse the disappearance of falsehood is described as the consequence of the coming of the Spirit of Truth, i.e., the Holy Prophet. From this it easily follows that the person of whom it had been foretold that he shall cause falsehood to run away, had made his appearance in the person of the Holy Prophet, Muhammad, may peace and the blessings of God be upon him, for he, and not any one else, is called the Spirit of Truth, and it is with his appearance and not with that of any one else that falsehood vanished away. In short, it is the Holy Prophet who was born in Arabia, that is distinctly called the Spirit of Truth, and of whom it is said that he caused falsehood to run away.

The Christian objection that the Holy Prophet was a man and not a spirit is futile in face of the evidence produced above from the Holy Quran. It is based upon absolute ignorance, for in the Bible itself the word 'spirit' is used in about twenty different ways. It is a translation of the Hebrew *Ruach*, Arabic having *Ruh*, and both the Arabic and Hebrew words are used with various significations. It is often used for the spiritual part in man as in the Bible itself, "The spirit is willing but the flesh is weak," (Matt. 26: 41). It is also used for

the word of God which descends upon his righteous servants, and in this sense the word has been used in the Bible as well as in the Holy Quran. It also signifies a pure, holy and spiritual person as in John 3, 6. "That which is born of the spirit is spirit." Moreover, even the Holy Ghost to which the Christian writer in the Epiphany exclusively applies the word 'spirit,' because of its invisible and incorporeal essence, appeared in a visible shape, "a bodily shape like a dove" (Luke 3: 22), "cloven tongues like as of fire" (Acts 2, 3). Why in face of these facts the Prophet cannot be spoken of as spirit in prophetic language which is often metaphorical, we are unable to see. But we may ask how it was possible for the second person of Trinity to appear as a man in the world. Was he not of the same invisible and incorporeal essence of which the Holy Ghost is said to be? If God can appear as a man, why not spirit? Was the prophecy of the appearance of a Paraclete simply to be fulfilled by a mere breath? Has not the Divine Law always been that His words and teachings are revealed to the world through some person? It should, moreover, be borne in mind that the good work which is done by a man is always attributed to the spirit and not to flesh. This is also the reason why the Holy Prophet has been called the Spirit of Truth in the Holy Word of God. Nor is there the slightest force in the objection that the world sees not the Paraclete, neither knows him, and therefore he cannot be a man. Is it not said in the Bible "because they seeing see not" (Matt. 13: 13); and again "That seeing they might not see" (Luke 8: 10)? But this description of the Paraclete is only another evidence that he is none but the Holy Prophet, because it is of him only that it is said in the Holy Quran: **يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ** "They (*i.e.*, the unbelievers) look at thee but they do not see thee." The Quranic description of the Holy Prophet thus agrees every whit with the Biblical description of the Paraclete.

It should further be noted that the promised Paraclete had the chief distinction to abide "for ever" in superiority to Jesus to whom this distinction was not granted. If it be said that the Holy Ghost, being the third person of Trinity, enjoys an everlasting life, we say Jesus, being the second person, has not been deprived, according to Christian belief, of that life. But the words of the prophecy clearly point out that the abiding for ever, which is granted to the Paraclete, was not granted to Jesus, he himself saying "He shall give you another

comforter that he may abide with you for ever," clearly indicating that in that sense he could not live for ever. Nor is it open to a Christian disputant to contend that although Jesus lives for ever, yet he does not live with his followers while the Holy Ghost lives with them, for he himself says further on: "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." It is manifest from this that even Jesus lived with those who kept his words, yet he could not live for ever, and hence the need of the promised Paraclete in the world that he may live for ever, when Jesus suffered a second death. If we go on quoting from the Gospel, the reader will only be puzzled with these seemingly contradictory statements which actually contradict each other, if the Holy Ghost is looked upon as the promised Paraclete. The fact is that when Jesus said he could not live for ever while the promised Paraclete shall do so, he referred to his own spiritual death (I mean, the cessation of the blessings which came into the world with his person and following) and not to his physical death. The magnetism which descends with a Prophet into the world and exercises its noble influence upon those who unite themselves with him, thus making them act upon his words and up to the standard of righteousness which he teaches, begins gradually to lose its force after his death and ultimately vanishes away. This is what we mean by the spiritual death of Jesus, viz., the time when his influence being diminished, it ceased to give power to the Christians to act upon his principles, and his blessings were therefore intercepted. The gifts of the Holy Ghost which were promised to them were not to be seen among them after a time. The power of healing by the spirit, the working of miracles, prophecy, &c., became stories of the past. It was at this stage when truth vanished away from them and falsehood again gained ground, that another Paraclete was needed. This Paraclete appeared in the person of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, whose influence and magnetism have not ceased to work like those of Jesus, as he himself had foretold, but operate as powerfully even now as they did at the time of his advent. There are numerous verses in the Holy Quran bearing evidence to the fact, that the blessings of the Holy Prophet shall continue for ever. We have, for instance, **وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَรُكٌ** "And this book which we have caused to descend upon you is blessed for ever." The word **مَبَรُكٌ** used of the holy word denotes a con-

tinual flowing of blessings and the word has exclusively been used of the Holy Quran. Almighty God also says : وما ارسلناك الا رحمة للعالمين : " And we have not sent thee but as an embodiment of mercy for all the worlds, i.e., for all people and all ages." Many other verses to that effect can be quoted, but we hope the two given above will suffice. His blessings have not been intercepted, but live even now as they lived in his day. He abides with his followers for ever. The Promised Messiah has appeared as the servant of this Ahmad and is a living witness to the life of that great Paraclete. Everlasting life has been promised to him because he taught a perfect faith, whereas Jesus confessed the deficiency of his own teaching when he said "I have yet many things to say unto you but ye cannot bear them now." A comparison between the spiritual powers of Jesus and the Holy Prophet may also be had from the semblance in which the Holy Spirit came upon each of them. Spiritual facts are often represented in visions and revelations by the magnitude of the embodiments which they take, and the fact is well known to those who have any access to this street. Now we see that the Holy Spirit descended upon Jesus in the semblance of a dove, an insignificant thing. It was on this very account that soon after its descent Jesus was led up of the devil into wilderness, where he remained in the company of his sooty Highness for forty days. This shows how insignificant was the influence of the Holy Spirit, and the fact could have been foreseen from its coming as a dove. From this we may also conclude that its influence could not be continued very far into the future and ought to have vanished soon after the death of Jesus. Take, on the other hand, the semblance in which the Holy Spirit came upon the Holy Prophet Muhammad, may peace and the blessings of God be upon him. It appeared to him as filling the whole space and thus indicated not only the unsurpassed greatness and magnanimity of his soul but also the perpetuity of the influence of the Holy Spirit which descended upon him, into the far future, never to cease and never to be cut off.

We have further in John's Gospel relating to the promised Paraclete that "he shall not speak of himself but whatsoever he shall hear that shall he speak." These words, it is clear, can by no means refer to the Holy Ghost, but refer clearly to a man inspired by God

who says only what is revealed to him. The Holy Ghost spoke nothing, but, it is said, it gave others utterance. Nor did it hear anything from any other person, because being a person of Godhead, it had no higher source from which to hear. We have, moreover, no collection of the speeches of the Holy Ghost. After all, the speaking agents were men and not spirits. If the spirit gave some one utterance, the people did not hear the spirit speaking, but only the person upon whom it descended. Only one person has appeared in the world who answers to the description of the Paraclete given in the Gospel, of whom it is said in the word of God : *وما ينطق عن الهوى ان هو الا وحى يوحى (النجم)* "He doth not speak of himself (*i.e.*, of his own desire), but it is the Word of God that is revealed to him and he speaks what he listens from a higher source." All the prophets before the Holy Prophet Muhammad, may peace and the blessings of God be upon him, spoke what they heard when the Holy Ghost was upon them, but at other times they did speak of themselves. But the Holy Prophet who founded Islam had constant company of the Holy Spirit, and therefore he spoke not a word of himself but only that which he heard from God. Moses also describes him in the same words when he says in Deuteronomy 18: 18, speaking of the appearance of the Prophet like him (*i.e.*, founder of a law as he was, but with the eminent distinction that his law was destined to live for ever), "and will put my words in his mouth." The Holy Quran is in fact the only book which asserts that every word of it came from an external higher source, and that the Prophet only dictated what he heard. Other inspired books claim to be inspired only in the sense that they were infused into the mind of the writer, while the Quran was not infused into the mind but rehearsed before the Prophet by the Angel Gabriel and then repeated by the Prophet exactly as he heard it. Thus the Holy Quran says : *فاذا قرانا فاتبع قرانه* "When we recite it, then follow thou the recital." No other book answers to this description. The absence of any other claimant, including the Holy Ghost, who ever said that he spoke not a word from himself but only what he heard from God, proves it conclusively that the promised Paraclete is no other than the Holy Prophet, who was born in the land of Hedjaz.

Having considered so far the description of the promised Para-

lete, as given in John's work, and having seen that only the Holy Prophet of Arabia answers to that description, we shall now consider whether what is described as his business was done by some supposed ghost or by the Holy Prophet. In connection with this point, the first thing to be noted is that the promised Paraclete was to bear witness of Jesus, *i.e.*, he was to purify him of the false charges imputed to him, as we have in John 15 : 26, " he shall testify of me." The plain signification of bearing witness would convince all reasonable minds that this could not be a function of such an invisible thing as a mere spirit or the Holy Ghost. A person does not bear witness by infusing an idea into the mind of another person, but by proclaiming a thing in such a manner that all men may be able to hear and know it. What the Holy Ghost did was, if we may believe the narrative of the Acts of the Apostles, that it filled ten or twelve men with itself who spoke certain things under its influence, but this mysterious process could by no means be described as the bearing of witness. Moreover, if the Holy Spirit gave utterance to itself through the Christians, we regret to say that instead of bearing witness it painted Jesus in blacker colours. The Jews, for instance, alleged that Jesus had died upon the Cross and that, therefore, according to the Old Testament, he died an accursed death. The Christians serving as the mouthpiece of the Holy Ghost have not only done nothing to purify Jesus of this curse but have admitted it in plain words and made it a point of their belief that he died an accursed death. Thus they have assisted the Jews in heaping curses upon Jesus. The Christians inspired by the Holy Ghost have, moreover, imputed to him the most damnable blasphemy that the lips of man can utter, *viz.*, that he called himself the All-powerful God, notwithstanding that on not a single occasion he was able to display his power. Now, if the Holy Ghost spoke through these Christians, and if we have to take their evidence with respect to Jesus as that of the Holy Ghost itself, we can only conclude that instead of bearing witness of Jesus, the Holy Ghost bore witness against him, and instead of clearing him of false crimes, laid more serious ones to his charge. There is only one person in the world who fulfilled these words of Jesus. It is he who declared in the most emphatic terms before the whole world :

و مطهرک من الذین کفروا " I shall purify thee, O Jesus! of all the

false charges that have been imputed to thee by the unbelievers, whether Jews or Christians or others." Not only is the Holy Prophet the only claimant of clearing Jesus of all false charges but he actually made millions of men believe that Jesus was a righteous servant of God, free from the false charges of both the Jews and the Christians. He cleared away all the falsehood that had been attributed to Jesus, whether by the erring zeal of his admirers or by the bitter hatred of his enemies. Thus the Holy Prophet stands alone as the purifier of Jesus from all false charges and, therefore, it was alluding to him that Jesus said that the Paraclete "shall testify of me." Here, then, we have irrefutable proof that there is not a single person in the world who can claim to be the Paraclete, except the noble Prophet Muhammad, may peace and the blessings of God be upon him.

The most important words relating to the Paraclete are those given in John 16: 12, 13. There Jesus says: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth . . . and he will show you things to come." Although we have shown on the strength of the issues raised in the earlier pages that the promised Paraclete is no other than the Holy Prophet who was born at Mecca, yet we think that the issue now raised is alone sufficient to determine this point. From the verses quoted above, we learn that there were many truths which Jesus did not, or could not, teach his followers, and that the Paraclete was to teach all these truths and guide people into all truth, giving a knowledge at the same time of things to come, *i.e.*, of matters relating to resurrection and the day of judgment. We also know that according to the Christian belief, whatever Jesus taught is contained in the Gospels. We are not, of course, here concerned with the contradictions contained in their statements. It is therefore the duty of the Christians to name the book which contains the truths that Jesus could not teach. They shall have also to explain how it happened that what the apostles were unable to bear in the lifetime of their master, they acquired the capacity to bear only a few days after. They are, moreover, bound to let the world know what the truths were which the Holy Ghost taught the apostles, because in the Acts of the

Apostles they are only related to have learned some languages through the instrumentality of this mysterious person who may more appropriately be termed the invisible Professor of some Oriental dialects than the teacher of any higher religious truths. The manner is very amusing in which the Three Persons of Trinity shifted the responsibility of the reformation of mankind from one to the other. There was the father who, having a certain superiority, in name if not in reality, thought of restoring man to his original state—one should think, it means the savage state, for the human progress has been gradual from a lower to a higher stage—but he found his hands tied by the strong manacles of justice. Out of filial reverence the son offered himself, but when he came into the world, he went away with the empty consolation that the third partner shall come and teach them all truths and guide them into all truth. The third person, being only a pigeon, found himself unable to undertake the teaching of truths, but thought he had done his duty by teaching the apostles a few dialects which they were thus able to speak stammeringly.

Failing to find any book in the hands of the Christians which teaches the higher truths which the Gospels do not contain, we naturally turn to find whether the prophecy was ever fulfilled in any way. Here we find a book claiming to be a perfect book containing all religious truths and throwing full light upon matters relating to life after death and resurrection. It asserts its claim in plain words before the whole world and says : *اليوم اكملت لكم دينكم* "This day have I perfected your religion for you, and completed my blessings upon you." It does not hide itself but challenges the whole world to test the truth of its claim by manifest signs. It offers its two-fold superiority, the first consisting in its comprehensive treatment of all religious truths which it corroborates with proofs, whether in support of the true principles or in refutation of the wrong ones, existing at its time or invented afterwards by the adherents of all false religions. This superiority, the Holy Book says, it possesses in pre-eminent distinction above all other books claiming to be inspired, and states in plain words that not only no such book exists already but also that the sum of the efforts of the whole world could not produce any such other book.

Its second superiority lies in its principles being all living and life-giving. In other words, a true follower of it has at all times the distinction over the adherents of the false principles that his prayers are accepted, and that the secrets of the future are revealed to him. Both these are living proofs and can be tested at any time.

In short, the Christians are bound to produce the heavenly book which, being revealed after Jesus, contains the truths which, according to the admission of Jesus, his Gospel does not contain. There rests also the further responsibility on their shoulders of pointing out the truths which were left by Jesus and taught by the other book. When they have done this, they shall then have to show that the person who taught all these truths and to whom such a perfect book was revealed, was greater than Jesus, because he, and not Jesus, brought a perfect book into the world, and he, and not Jesus, guided people into all truth. His superiority over Jesus may also be inferred from his abiding for ever, because it is easy to see that the person whose blessings last for all ages is greater than one whose blessings are cut off with his death. They shall soon find the fruitlessness of their efforts in this direction, because there is only one heavenly book on the face of this earth and under the canopy of heaven, that claims perfection and a comprehensive treatment of all those truths which were not, and could not, be taught by the earlier books, and there is only one noble messenger of God who claimed to combine in his person all those excellences which were possessed by the earlier sages only partially. The truth is that no earlier prophet, not even Jesus, as he himself admitted, could teach the higher religious truths, for, as Jesus said, the people could "not bear them" at that time; in other words, their faculties were not yet sufficiently developed to grasp those truths. Like the physical progress of man which has gradually developed from a lower to a higher stage, the moral and spiritual progress has undergone a similar change. It is for this reason, too, that of the time of the Promised Messiah, whose appearance was foretold in the last ages at a time when physical advancement shall have attained to its highest limit, it was said that in those days young and old, men and women, shall see dreams, which points to a high stage of spiritual

advancement. In short, the people at the time of Jesus were unable to comprehend the higher religious truths which were, therefore, ordained to be revealed through the Promised Paraclete in a later age when the human faculties were sufficiently developed for their realization. We have thus a plain and natural explanation of the words of Jesus fitting into all the circumstances. But if the words of Jesus have not been fulfilled in the person of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, Jesus or his followers must bear the shame attending their non-fulfilment. What excuse had he, we may ask, to make a prophecy of this sort except to hide his own inability to teach all truths? Jesus not only does not claim a perfection for his book but asserts its deficiency, and yields the honour of perfection to a later book revealed to the world through the Promised Paraclete. If the thick veil of prejudice were not to intervene, the Christians would easily see that the Promised perfect book is no other than the Holy Quran, there being even no claimant of perfection with it, and that the Promised Paraclete is no other than the Holy Prophet, whose light shone out from Mount Paran.

We have thus seen that whatever characteristics of the Paraclete were described by Jesus, were claimed by the Holy Quran as existing in the person of the Holy Prophet, and that no other claimant to the possession of any one of those characteristics has ever appeared upon this earth, not even a phantom—the Christians being fond of the latter. First of all, the claimant himself attracts our attention. Nothing but the power of truth, a satisfaction, nay a certainty, that his claims could never be disproved, could prompt a man to put his assertions before the world to test their truth. Then there is the fact that no other claimant of these qualities has ever appeared, no one has ever claimed the capacity and attributes of the Paraclete.

To sum up the whole matter, Jesus said, or at least the Gospel of John asserts he said, that another Paraclete shall come into the world and that he shall be the Spirit of Truth. The Holy Quran says that this Spirit of Truth came in the person of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, and that he was the Paraclete, because he caused falsehood to run away. The

Quran says: جاء الحق وزهق الباطل ان الباطل كان زهوقا i.e., "The Promised Spirit of Truth is come, and the result is that falsehood is vanished, for verily falsehood ought to have vanished with his coming." Jesus said that the Paraclete shall live for ever. The Holy Quran says that the Prophet has an everlasting life and that his spiritual blessings shall never be intercepted لكن رسول الله و خاتم النبيين "But he is the messenger of God and the seal of prophets (that shall never be broken)." And says also وما ارسلناك الا رحمة للعالمين "And we have sent thee as an embodiment of mercy for all the worlds, i.e., for all people and all ages." Jesus said that the world sees not the Paraclete. The Holy Quran says of the Holy Prophet that the world does not see him. ينظرون اليك وهم لا يبصرون "They look at thee but do not see thee." Jesus said of the Paraclete that "he shall testify of me." The Holy Quran says addressing Jesus ومظهرك من الذين "I shall purify thee of all false charges brought against thee by the unbelievers." Jesus said "when he, the Paraclete, is come, he will guide you into all truth." The Holy Quran says اليوم اكملت لكم دينكم واتممت عليكم نعمتي i.e., have taught you all the truths, which could not be taught by the earlier Prophets, "and I have completed my blessings upon you." Jesus said of the Paraclete that "he shall not speak of himself, but whatsoever he shall hear, that shall he speak." The Holy Quran says of the Holy Prophet وما ينطق عن الهوى ان هو الا وحي يوحى "The Prophet does not speak of himself but speaks only what is revealed to him and that which he hears from another source." We must add that these are the exclusive claims of the Holy Prophet and that no one else has ever put forward these claims in support of his cause.

THE ETERNITY OF SOUL.

The doctrine of the eternity of soul and matter is one of the doctrines which are a disgrace to humanity. It is an expression of insolent irreverence towards God that He is not the Creator but only a manufacturer. The doctrine is owned by the new sect of the Hindu religion founded by Pandit Dyanand, and is held on the authority

of the Vedas. It is subversive of the Unity and even of the Godhead of the Divine Being, and the objections against it are fatal to its existence. One of its chief defects is that it deprives us of rational arguments upon the existence of God. For, if we consider *Jiwa* (soul) and matter as existing of themselves and not brought into existence by the Divine Being, we shall have reduced the work of God to mere manufacturing. But who can assert with reasonableness that a God is needed for manufacturing when He is not needed for the creation of things. The theory of the self-existence of soul and matter opens the way for the corolline theory of their self-combination, and with the establishment of these two theories, there is an end to the existence of God. The assertion of the co-eternity of soul and matter with God borders actually upon Atheism, and is practically a denial of the need of God's existence. If the material could come into existence of itself, why should a manufacturer be needed to fashion it into forms? Or if even the work of manufacturing which, compared with creation, is a work of trifling importance, needs a God, how could the higher and more exquisite work of bringing into existence be done without an Author? We thus see that the next step to the belief in the eternity of the soul, is a denial of God Himself.

It is, moreover, clear that the properties of the soul are not the result of combination but belong to it inherently. There is, for instance, the power of vision which enables the soul to look into the deep secrets of the future when it has been thoroughly purged of the low desires after great exertions and struggles. There is also the faculty of reasoning which enables a man to make general concepts and form conclusions. There is again the faculty of love which makes the soul incline to God and submit itself to His Will. There are, besides these, many other faculties belonging to the soul, and these are all its inherent properties. According to the Aryan doctrine of soul they do not, therefore, owe their origin to Almighty God but exist of themselves. Whatever is high-wrought and excellent in nature, is, therefore, according to this theory, self-existing and an entity independent of God, but the work of minor importance and lower quality, *viz.*, the work of manufacturing, in contrast with creation, is looked upon as emanating from the hands of God. The creation of the universe which displays marvellous wisdom and design is, according to this dogma,

not the work of God who finds himself puzzled in it, because he cannot create any thing like it. The doctrine, therefore, deals a death-blow to the existence of the Deity.

There are other defects of a vital nature. In the first place, the theory does not regard God as All-powerful, for His inability to create anything is inevitable. His particular sphere is manufacturing only and He cannot bring into existence a single atom or a single germ of life. Even if His existence is admitted, as a God He is weak and impotent, and His death cannot cause any harm to the souls, because He is not their creator. Secondly, the souls are under no obligation to bow down in submission before Him and to worship Him, for the souls can justly say that as He is not their creator or the creator of any of their properties or faculties, He is not entitled to require them to worship Him and submit themselves wholly to His will. If it be said that He is entitled to their obedience on account of having combined them with matter, we say that even then He has no right to their worship. The business of manufacturing after all proves Him only a weak and powerless Deity who deserves some little thanks for the business of manufacture which He has done. But as the souls are co-equal and co-eternal with Him, and self-existent as He is, they cannot look upon Him as their Lord and cannot bow down in complete submission before Him, as they must do before their Lord and Creator.

Another objection to this monstrous dogma is, that when God is not the Creator of souls, He cannot pervade them all, from which it follows that there is a screen between God and the souls, which would prevent Him from being a knower of secrets and thus the Divinity itself would fall to pieces. It is clear that God cannot be All-pervading, unless He has a complete knowledge of the souls, a fact which is negatived by the assertion that He cannot create other souls. For it must be admitted that when knowledge regarding a thing reaches its perfection, there is no hindrance to making its like. But when we are told that God is not able to create a single soul or a single atom, we can only conclude that His knowledge is not perfect and therefore both His Omnipotence and Omniscience vanish.

The theory further makes the existence of God Himself dependent upon other things. If soul and matter did not exist, there would be

no God, for He is quite destitute of the power of creation. Or if we were to suppose that matter and soul cease to exist, the existence of God Himself would come to an end. Matter and soul are not only co-eternal with God, but they are also necessary to His existence. They exist independently of God, but God cannot exist independently of them.

The most serious of all objections to this theory is that according to it, the souls can never have permanent salvation, but after a certain period, they shall be expelled from their abode of bliss to undergo the same trials and sufferings over again. The Aryas hold that the number of souls is limited, and that God has not the power to make any addition to it. If, therefore, God were to allow them permanent salvation, a time might come when all the souls shall have passed into salvation and then this world would be left without any souls. Permanent salvation therefore threatens the permanent closing of God's manufacturing business. To avoid this difficulty God has arranged that every soul that attains salvation should after a time be expelled from the salvation-yard without any fault. To give this unjust and cruel principle a show of reasonableness, it is sometimes asserted that salvation is temporary, because the good deeds of a man in return for which it is given are also limited. This argument represents the Deity as an inexorable Bunya shopkeeper and not as a merciful and loving God. It makes salvation a commodity which the shopkeeper makes over to the customer on pocketing the money. It is, moreover, a misstatement of facts for the most virtuous deed in recompense for which salvation is granted to a man, is his constancy in faith. It is an unlimited faithfulness to God, by reason of which he is always ready to bear all afflictions, whether relating to his life or property, for the sake of God. His deeds can, therefore, by no means be called limited; for had he lived for unlimited ages upon this earth, he would still have been as constant as ever. If he dies and his deeds are cut off, it is not his fault. The hand of death does not change his constancy into unbelief; he is the same as if he had lived for thousands of years.

Salvation in the true sense of the word is not as the Aryas would have it. It is realized when a man cutting off all lower connections is so lost in the love of God, that like an ardent and true lover, he

finds his enjoyment and happiness only in the sight of his beloved one. It is clear that there are only two incentives to love, viz., beauty and goodness. But to benefit by these, we must first have a perfect knowledge of God, so that knowing Him perfectly in all His beauty and all His goodness, we may be drawn towards Him and thus love Him. Unless a person has seen His beauty and tasted of His goodness, he cannot love the Almighty Being. Loving Him perfectly, man finds his sole delight in Him. Salvation, therefore, begins in this life, because it takes root in the love of God, and the same knowledge and love which are the sources of bliss in this world, lead to eternal happiness in the next, which is, in other words, termed 'salvation.' Now the question is, what reasons there are for which a person who has realized this state of love and bliss and accordingly been granted salvation by the grace of God, is again to be deprived of this blessed happiness? Is it only because the Deity irritated at His own powerlessness to create new souls, punishes those already existing by robbing them of what they have acquired? Moreover, it is incomprehensible that a person to whom salvation is granted in this world should be deprived of it when he is in the presence of God. It is more reasonable that when in the company of God, he should advance in his love and knowledge, as it is impossible that in the presence of light, there should be darkness. So the soul has no chance whatever to be deprived of salvation so long as the causes thereof, viz., knowledge and love of God are existing. Has the Deity, we ask, the power to grant a perpetual salvation? If He has, and there is also a constant and faithful servant deserving it, and the requirements of perpetual salvation are also fulfilled by him, why is the Deity so cruel and unjust in His dealings with him? Why does He first take him into His nearness, and make him even an incarnation of His own self and reveal, for instance, the Vedas to him, and then without any regard to all the honour which He has given him, drives him out and subjects him to the disgrace of becoming a worm or an unclean animal? How simple and reasonable is the teaching of Islam in contrast with this abominable dogma of temporary salvation? The Holy Quran says : وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَاِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ "As to the person who from fear of God purges his soul of all low desires, and turning away his face from all besides God, turns to Him solely, his

abode verily is heaven," i.e., a spiritual heaven is, on account of the strength of his faith and knowledge, created within his heart, which is constantly with him and in which he lives. We ask, if there is any verse in the Vedas, revealing the truth underlying the secret of temporary salvation? If not, the doctrine must be condemned as absurd and harmful, and not even supported by the book, on whose authority it is held and preached.

ANSWER TO A QUESTION.

Question—Is not every Muhammadan guilty of giving false evidence when he says *اشهد ان لا اله الا الله* i. e., "I bear witness that nothing deserves to be worshipped and obeyed but the only God," for this formula is repeated only as a matter of belief?

Answer—The Holy Quran gives a satisfactory answer to this question in its plain text *ادعوا الى الله على بصيرة انا ومن اتبعنى* i.e., "I call people to the path of God being an eye-witness thereto, both I and those who follow me." This verse asserts in clear terms that the Prophet's evidence of the existence of God was the clear evidence of an eye-witness, and that his followers also had known and seen God and that they not only believed in God but had a true knowledge of the existence of the Divine Being. This true knowledge and assurance as to the existence of God is expressed in various ways. At one time a Muslim says: *اشهد ان لا اله الا الله* "I bear witness that nothing deserves to be worshipped but God only"; and again the words of the Holy Quran say with reference to a true believer *شهد الله انه لا اله الا هو والملائكة والاولياء العلم قايما بالقسط* "God bears witness that there is no God but He, and the angels also bear witness thereto, and so do the wise men endowed with a true knowledge of God and their evidence is true and just." Here we see clearly that the faithful men are described by the Word of God as bearing evidence of the same high class to the existence of God as He Himself, and their testimony is declared to be not hearsay but the true evidence of an eye-witness, who is sure of what he has seen. The Arabic word *شهادة* (*shahadat*) signifies a direct and clear know

ledge of a thing as that of an eye-witness. In the case of persons from whose lips this word originally proceeded in its plain and natural sense, we cannot but admit that they knew and felt its real force when they used this word in relation to God. It would be hard to find anything like a true representative of this simple word in any other language and, therefore, to make an approach to its true signification, we have been obliged to make use of a long expression.

It should be clearly borne in mind that the last and perfect law of guidance revealed from God, looks down upon and speaks contemptuously of traditional beliefs which are not founded upon clear evidence. It is for this reason that it reproaches the Christians and other creature-worshippers for worshipping a weak man, the son of Mary, or other false gods, and it judges them guilty of grave injustice by a very clear argument. Thus it says **والذين يدعون من دون الله لا يخلقون شيئاً وهم يخلقون** (سوراة غيرة حياء وما يشعرون ايان يبعثون وكنتم عليهم شهداء ما دمت فيهم فلما توفيتنى كنت انت and (المنزل) هل يسمعونكم اذ تدعون and الرقيب عليهم وانت على كل شيء شهيد (المائدة) and also **Addressing the unbelievers** it says: "Those whom you worship and call on beside God, cannot create anything but are themselves created: dead are they, lifeless and they know not when shall they be raised." Again quoting Jesus in answer to a question as to whether he had told the Christians to take him and his mother for two gods, it says: "Whilst alive among them, I was a witness of their actions, but since Thou hast caused me to die (and after death, I could not be their witness, having lost the faculties of sight and hearing), Thou hast Thyself watched what they did, for Thou seest everything.' Speaking of the false deities it says: "Do they listen to your prayers when you call on them." And again "God only is He who answereth him who is driven by distress to implore God's assistance," and elsewhere we also read: **وما دعاء الكافرين الا في ضلال (الرعد)** "And the supplications of the unbelievers are of no use," for they cry to the false deities, which can neither listen nor have they the power to do any good to their worshippers or cause any loss to their enemies. In blaming the Israelites for taking a molten calf for their God, the Holy Quran makes use of the same argument **نالايرجع**

“Saw they not that the calf returned them no answer, and could neither hurt nor help them” (لا يملك لهم ضرا ولا نفعا طه)

These verses strike at the root of all false religions. The worshippers of the false deities and, most of all, the worshippers of Jesus, son of Mary, have been severely reprehended for setting up deities of whose Divinity they have not the clear knowledge of eye-witnesses. For if they have any such clear knowledge, they ought to furnish proof of it. As an evidence of their assertion that Jesus is living, they ought to show that he speaks and has the power to help his friends or hurt his enemies. The only way which is open to them to prove this assertion is that the devoted worshippers of Jesus who are “born in Christ,” or the devotees of the false deities should utter some powerful prophecy, divulging secrets of the future, by a direct communication from their pretended gods, a prophecy revealing their ultimate success and the disgrace and helplessness of the deniers of their gods. The Holy Quran then informs its adversaries that their prayers shall all be in vain because the false deities which they call on are dead and lifeless.

On the other hand, when a Muhammadan says (شهد ان لا اله الا الله) “I bear witness that nothing deserves to be worshipped but God alone,” he does not make a mere assertion. The testimony he bears to the existence of the living and powerful God whose glory alone, a follower of the Holy Prophet declares, is not false evidence because he *knows* that what he says is true. His belief in the existence of God is not traditional belief or blind faith, but he *knows* that there is a God, because he actually witnesses His existence. The proof of these assertions is that *the God of Muhammadans is a living God who constantly reveals His existence by His word spoken to His servants, and when prayed to, He listens to and answers the prayers of his true worshippers informing them of their acceptance beforehand, while He shows the falsehood of the opponents of truth by rejecting their prayers in opposition to them.* Thus He manifests clear signs of distinction between His true worshippers and the worshippers of the false deities. This living proof has been vouchsafed to the votaries of Islam by Almighty God in all ages. In our own time and country, *Mirza Ghulam Ahmad*, the representative and servant of the Holy Prophet Muhammad, Ahmad, may peace and the blessings of God be

upon him, has by the same argument exposed the falsehood of the worshippers of all false deities and silenced them by this convincing proof of the truth of Islam to the exclusion of all other religions. The fact that the hostile religions are all silent, is a clear and conclusive evidence of their error and of the truth of Islam. In short, the Muhammadans have incontrovertible proof of the existence of God in hand and they do not, like the followers of other religions, believe without arguments but actually know and feel that there is a God.

Turning once more to the question, Islam does not require a blind faith, a traditional belief not attended with any light of certainty. Its very name implies that it is not a mere word but a reality and a certainty. Islam means a complete resignation to the will of God, and that is impossible so long as there is no certainty and true knowledge about the existence of God, established by evident signs. It only remains to be stated that the masses of mankind are, for various reasons, not in a position to acquire this perfect and certain knowledge of God by themselves. The criterion of a true religion is that there should exist in it in every age individuals whom the Divine Being favours with His word, which is accompanied with such evident signs that the matter is placed beyond all reasonable doubt. They are further granted a magnetism to draw all capable hearts to them and the persons who, availing themselves of this attraction, seek a close union with the perfect one and thus acquire a resemblance to him, see what the perfect man sees and thus attest to the truth of the evidence which they give in *شهادة ان لا اله الا الله*. It must, therefore, be borne in mind that the person who has not actually witnessed the existence of God either by being favored with His word or by having been brought into close connection with the living receptacle of Divine revelation, is far from being a true Muslim, and there is no doubt that he does not bear true witness when he says: *شهادة ان لا اله الا الله*.

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بسم الله الرحمن الرحيم
نحمده ونصلی علی رسولہ الکریم

ISLAM, V.

THE OBJECT OF MAN'S LIFE IN THIS WORLD

AND

THE MEANS OF ITS ATTAINMENT.

THE third question set by the Conference relates to the objects of man's life here below and the means by which those objects can be attained. It is needless to state that different men have on account of their superficial views or narrow-mindedness set before themselves different objects generally limited to a gratification of the low desires and pleasures of this world. But Almighty God has in His Holy Word stated a higher aim of man's existence. Thus the Holy Quran says: **وما خلقت الجن والنس الا ليعبدون** (لذريت) "I have not created the Jinn and the men but that they should know me and worship me." The real object of man's life according to the Holy Quran is, therefore, only a true knowledge and worship of God and a total resignation to His will so that whatever is said or done is said or done for His sake only. One thing, at least, is plain that man has no choice in the matter of fixing the aim of his life. He does not enter the world or leave it as he desires. He is a creature and the Creator who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals, has also assigned an object to his existence. A man may or may not understand it or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake. Almighty God says in the Holy Quran: **ان الدين عند الله الاسلام** (آل عمران) **فطرت الله التي فطر الناس** **عليها** . . . **ذاك الدين القيم** (الروم) "Verily the religion which gives

a true knowledge of God and directs in the most excellent way of His worship, is *Islam*. Islam responds to and supplies the demands of human nature and God has created man after the model of Islam and for Islam, *i.e.*, He has willed it that man should devote his faculties to the love, obedience and worship of God. It is for this reason that Almighty God has granted him faculties which are suited for Islam."

We cannot enter into a detailed commentary of these verses here. Something has already been said in answer to the third part of the first question in connection with this point. We may here add a few remarks upon the wonderful aptitude of the faculties of man to *Islam*. The external and internal endowments of human nature give us clearly to understand that the highest object of their creation is the love and worship of God. True happiness which is generally admitted to be the goal of life is not attainable through the diversiform pursuits which men follow but only through God. Not all the felicities which this world can bestow can afford a relief from the gnawing grief which attends a man's last moments upon this earth. The richest millionaire, the highest official, the most successful merchant, the greatest King or the wisest philosopher does not possess contentment of mind and departs from this world a prey to poignant regret. His heart upbraids him for his absorption in the wordly cares and his conscience judges him guilty for the employment of deceit and unfair means to attain success in his worldly affairs.

Take the question in another light. In the case of the lower animals, we see that their faculties are so made as not to be able to serve a higher purpose than a particular one and cannot go beyond a certain limit. This leads us to the conclusion that the highest limit which the faculties of a particular animal can reach is also the highest aim of its creation. A bullock for instance may be used to furrow the ground or draw the water or for loading, but with its present faculties it can serve no higher purpose. This is, therefore, also the aim of its existence. Judging man upon the same principles, we find that of all the faculties which nature has bestowed upon him, the highest is that which awakens him to a search after God,

and exalts him to the noble aspiration of losing his ownself in the love of God, and completely submitting himself to His will. In the requirements of his physical nature, the lower animals are on a level with him. In art, some animals display more skill than human beings. Even the bee produces honey from the juice of flowers with such an exquisite skill that man has failed with all his genius to show anything like it. The perfection of man, therefore, does not consist in these matters but in something else. It consists in the excellence of his spirituality, in his union with God. The true object of his life in this world is, therefore, that the window of his heart should be opened towards God.

We are now in a position to answer the second part of the question, *viz.*, how can this object be attained.

The first means to attain to this end is that in the recognition of God a man should tread upon the right path and have his faith in the true and living God. The goal can never be reached by the man who takes the first step in the wrong direction and looks upon some stone or creature or an element of nature as his Deity. The true God assists those who seek Him but a dead deity cannot assist its dead worshippers. Almighty God has well illustrated this in a parable: *له دعوة الحق والذين يدعون من دونه لا يستجيبون لهم بشئ الا كباط كفيه الى الماء ليبلغ فاه وما هو بباله وما دعاء الكافرين الا كباط كفيه الى الماء ليبلغ فاه وما هو بباله* (الزمر: 21). "Prayer is rightly addressed only when it is to the true God, for He has power over everything, but the deities to whom people pray beside Him, give them no answer at all. Their case is like that of the person who stretches forth his hands to the water and prays it to reach his mouth. Will it then reach his mouth? Not at all. Those who are ignorant of the true and living God pray in vain to their false deities and their prayers are in error."

The second means to attain the true object of life consists in being informed of the beauty of God which the Divine Being possesses in its perfection. Beauty naturally attracts the heart and incites love. The beauty of God consists in His unity, His majesty, His grandeur and His attributes. The Holy Quran draws attention to this point in the following well-known verses: *قل هو الله احد. الله الصمد. لم يلد ولم يولد ولم يكن له كفوا احد.* "God is alone in His person,

attributes and glory and has no partner ; all need His support, every single atom owes its existence to Him, He receives favour from none but bestows it upon all ; He is neither a son nor a father ; for there is none of His kind." The Holy Quran teems with verses declaring the Omnipotence, majesty and glory of God. It presents a God who attracts the heart on account of His beauty and majesty and rejects the dead, weak, unmerciful and powerless God of false religions.

The third means of reaching the goal consists in realizing the great goodness of God. Beauty and goodness are the only two incentives to love. The attributes of God relating to goodness are described in the *Fatiha*. The *Sura* runs: *الحمد لله رب العالمين* "All praise is due to God who is the Creator, the nourisher and the supporter of all the worlds ; His mercy and goodness are unbounded ; He is the Lord of the day of judgment." It is plain that the Divine goodness could not be perfect unless He first brought everything into existence from nothing and then gave it sustenance under all circumstances and Himself supported it in its weakness. All kinds of His mercies should also have been brought into existence for His creatures and His goodness should not have had any limits set to it. To this perfect goodness, the Holy Quran has again and again drawn attention. Thus it says in one place: *وان تعدوا نعمة الله لا تحصوها* "If you try to count the blessings and favors of God, you shall never be able to comprehend them."

The fourth means for the desired end is prayer. The Holy Quran has: *ادعوني استجب لكم* "Call upon me and I shall answer your prayers." Frequent stress has been laid upon this point in the Holy Quran, because man can reach God only with the assistance of God.

The fifth is *مجاهدة* (*mujahida*), i.e., to seek God by spending one's riches, exerting one's whole power, sacrificing one's life and applying one's wisdom in the way of God. The Holy Quran says: *جاهدوا باموالكم وانفسكم (التوبة) ومما رزقنهم ينفقون (البقرة) والذين* "Exert yourselves to the full in the way of God whether with your property or your lives or your

persons with all their powers and faculties. Only they are successful who spend in the way of God of whatever we have given them, as wisdom, knowledge, understanding, art, &c. And those who have made all sorts of efforts for us, we shall surely guide in our paths."

The sixth means by which a person may safely attain to the goal is perseverance, *i.e.*, he should be indefatigable and untiring in the way in which he walks and unswerving under the hardest trials. As Almighty God says : *ان الذين قالوا ربنا الله ثم استغفروا اتينزل الملائكة الى تخافوا ولا تحزنوا وابشروا بالجنة التي كنتم توعدون . نحن اولياؤكم في الحياة الدنيا وفي الآخرة (حم سجدة)* "Those who say 'our Lord is Allah, the true God, and renounce the false deities, and then show perseverance, *i.e.*, remain faithful and constant under various trials and sufferings, the angels descend upon them and say, Fear ye not, neither be ye grieved, but rejoice and be happy that you have become heirs to the bliss which had been promised to you ; we are your guardians in this life and the next.'" In these verses we are informed that perseverance in faith brings about the pleasure of God. It is true that, as the proverb goes : "Perseverance is more than a miracle." The highest degree of perseverance is called forth when adversities encompass a man all around, when he is threatened with a loss to life, property and honour in the path of God, and whatever is consoling or comforting forsakes him so much so that even God tries him by closing the door of encouraging dreams, visions and revelations for a time. It is when a man is surrounded by these dreary sights and the last beam of hope passes away that perseverance must be shown. Under such ills and sufferings, a man must show firmness, not swerve from the line, hold on through fire and water, be willing to suffer every disgrace, wait for no help or support, not even seek any good tidings from Almighty God, and in spite of his helplessness and the absence of all comforting elements, he must stand up firmly, submitting himself, sink or swim, to the heavenly will without wringing his hands or beating his breast. This is the true perseverance which reveals the glorious face of God. It is this noble quality which the dust of the apostles, prophets, the righteous and the faithful, still exhales. Referring to this Almighty God directs the believers to pray to Him

اهدنا الصراط المستقيم صراط الذين انعمت عليهم
 "O God! guide us in the path of perseverance, in the path by walking
 in which we may draw Thy favours and blessings and Thy pleasure
 upon us," and again: ربنا افرغ علينا صبرا وتوفنا مسلمين (الاعراف)
 "O Lord! Give us in this affliction the contentment of mind which
 may give us patience and ordain it that our death be upon Islam,
 i.e., total resignation to the will of God."

It should be borne in mind that in afflictions and trials, Almighty God causes a light to descend upon the hearts of His faithful servants, strengthened with which they meet the afflictions with calmness and quiet, and on account of the sweatness of their faith kiss the chains they are bound with for walking in the path of God. When the righteous servants of God are under hard trials and sufferings and see death face to face, they do not contend with their Lord to remove their sufferings. They know that to pray to God to pass away the cup of hard lot is going against His will and not in accordance with a total resignation to it. The true lover does not recede but takes a forward step when he sees ills and adversities, and looking upon his own life as a very insignificant thing, willingly submits himself to the will of heaven and is prepared to meet the worst. Of such people Almighty God says: ومن الناس من يشري نفسه ابتغاء مرضات الله والله روف بالعباد (البقرة)
 "The true lover of God sacrifices his own life in the way of God and receives the pleasure of God as its price: these are the people to whom God is particularly merciful." In short this is the essence of the constancy which leads to the God.

The seventh means to attain the object is the company of the righteous and the imitation of their perfect models. It is really one of the greatest needs of the appearance of the Prophets. Man is naturally inclined to imitate a model and feels the need of it. A perfect model infuses life into a man and invigorates him to act upon the principles of righteousness, while he who does not imitate a perfect model, gradually loses all eagerness to do good and ultimately falls into error. To this end the Holy Quran says: كونوا مع
 الصديقين (التوبة) صراط الذين انعمت عليهم

of the righteous. Walk in the paths of those whom God has blessed before you."

The eighth means is pure dreams, visions and revelations from God. As the road which leads to God is a secret and mysterious road and is full of difficulties and dangers, the spiritual wayfarer may, therefore, depart from the right course or despair of attaining the goal. The grace of God, therefore, continues to encourage and strengthen him in his spiritual journey with inspiring visions and revelations, and to give him consolation in hours of grief and to animate him with a still more zealous desire to pursue his journey eagerly. Such is the Divine law with the wayfarers of His path that He continues to cheer their hearts every now and then with His Word and to reveal to them that He is with them. Thus strengthened they take this journey with great vigour. Thus He says in the Holy Quran: *لهم البشرى فى الحياة الدنيا وفى الآخرة* (يونس) "For them are good tidings in this world and the next." The Holy Quran has described numerous other ways which assist us in reaching the goal of life, but we cannot describe them here for want of space.

MR. WAUGH

AND

"THE REVIEW OF RELIGIONS."

Rev. George Waugh writes to us in a towering rage from the Scotch Mission House, Sialkote. The April No. of the Review, says the Rev. gentleman "contains some statements about the Christian religion which are incorrect," and then giving a list of these, adds: "They are written by one who is unfit to write about the Christian religion, and the sooner they are withdrawn with an apology the better." He has also very kindly furnished us with a copy of his printed lecture on the "Divinity of Christ," which, by the way, is as silent upon arguments as to the supposed Divinity of the son of Mary as the Bible itself. As to the withdrawal of the statements and the apology, we are bound to inform Mr. Waugh,

to his great disappointment perhaps, that his demand is rash and we are unable to comply with it. Had he read the pages of the Magazine a little more carefully, he could easily have seen our object in referring to certain objections against Jesus, coming from his enemies as well as other unprejudiced critics. Here is Mr. Waugh's list of our misstatements quoted from the Review :

" Page 151, 'Jesus himself supported the cause of intemperance. This opened the way to excess, and the result is a wholesale drunkenness of the Christian nations.'

'It is alleged that Jesus recommended castration,' page 156.

'God was born, God gave birth to a son,' page 157.

'God is not perfect unless the Holy Ghost and Jesus, son of Mary, join with him and that these three lumped together make one God,' page 157.

'The physical death of the infinite God,' page 159.

'In the same sermon we are told that if the eye look to lust, the whole body shall, for ever, be consumed in hell-fire,' page 161."

Before making any remarks on these statements and Mr. Waugh's denial of them, we think it necessary to explain our position with regard to these statements. We wrote expressly on page 148:

"Vain is the attempt to show the blamelessness of Jesus by stigmatizing all other prophets What good can result from abusing the sacred apostles of God, whom He has by His powerful hand seated on the thrones of glory by making them the preceptors who have furnished guiding rules to millions of human beings. Let him bear in mind who will that a world of sins imputed to the holy ones cannot make the son of Mary a hair's breadth more guiltless than he is. The prophets of God are but one body If they are all innocent, he also is blameless; if the others are guilty, he cannot be free. Nay, the jealousy of God for His holy messengers whom He selected for the guidance of the world, has at last come into motion and the critics of Jesus have shown his life to be most of all blamable."

And further on we said on page 149, 150 :

“ The faults attributed to our Prophet by the Christian Missionaries are far inferior in number and intensity to those put to the charge of Jesus by his inveterate enemies, the Jews. I dare say that there is no sin against piety and righteousness which the Jews have not imputed to Jesus and his mother or his disciples.”

After noticing a few of the charges of the Jews, we referred to the very strong objections of the advanced thinkers from among the Christian people, who finding their objections unanswered have at last been obliged to renounce both the teacher and the dogma. We noticed some of their objections against the character and the teachings of Jesus on page 151 and the following pages. Under the former head we said :

“ Both drawbacks, *according to them*, are observable in the life of Jesus. He himself drank wine so long as he lived and supported the cause of intemperance. He had free and intimate connections, *they further assert*, with women of dubious character and drunkards (Matt. XI: 19). He was also, *they maintain*, the occasioner of loss to certain innocent persons. He set a very bad example to his followers by introducing wine into the Lord's supper of which every Christian must partake. This opened the way to excess, and the result is a wholesale drunkenness of the Christian nations. With these facts before them, *would the critics assert*, how can they draw any conclusion as to the innocence of Jesus, the natural inference from them being the very opposite of it ? ”

It is only to some of these statements that Mr. Waugh takes exception as we see from his objection No. 1. May we not conclude from this that he admits the statements which he has intentionally omitted? If so, we think the harm to Jesus' reputation remains still as great, and Mr. Waugh fails to perform his duty as an evangelist of the Gospel of Jesus. A man who drinks wine so long as he lives and likes the company of women of dubious character, sinners, and drunkards, does not present an example worthy of emulation.

The remaining statements which have attracted the attention of Mr. Waugh were written in the same strain. Thus on page 156

we wrote :

"They," *i.e.*, the higher critics and Free-thinkers, "have not failed to point out at the same time grave and serious faults in his sayings and have shown the weak points in his teachings along with those in his conduct. For instance, *it is alleged* that Jesus recommended castration and that the injunction was faithfully carried out by certain early pious believers."

Here again Mr. Waugh has his reasons for being silent on the remark that "the injunction was faithfully carried out by certain early pious believers?" Perhaps he knows that it was so.

We have given these quotations at some length to show the reader our object in referring to certain objections against the character and teachings of Jesus put forward by people born in Christian homes. We have resorted to this measure not to throw any discredit upon the name of Jesus, because we regard him as a righteous prophet of God, and one of the good men of his age who had been sent for the reformation of the Israelite tribes. Our purpose is simply to call the Christian Missionaries to a sense of shame and to show them their inadvertency in attacking the conduct of the righteous prophets of God and improperly exalting Jesus who, if judged on the same principles, presents a character blacker than that imputed to any other prophet. Thousands of books have been published in which vulgar abuses have been hurled at the head of the Holy Prophet of Islam and the vilest names have been heaped upon him, yet it never occurred to Mr. Waugh or any of his brethren in faith that an apology must be offered to the Muhammadan community for the injury done to their feelings. But when something is said of Jesus, the evangelising gentlemen are all in rage and demand a withdrawal with an apology. Let them withdraw first their vilifications against the noble prophet and offer an apology to the Muhammadan community, and we shall have no need to make any reference to the charges against Jesus circulated daily in the streets of London and other Christian cities. That there are circumstances in the life of every prophet which have given an occasion to blind critics and carpers to attack his purity, we do not deny, but we wish to bring home to the Christian Missionaries the

truth that in the life of Jesus there are numerous circumstances on whose strength impartial critics have condemned him. It was to show this that we referred to the objections against Jesus put forward by men who were once among his followers, and who upon this very ground have bid farewell to this religion in large numbers.

This we state simply as a matter of fact. For our own part we think that the validity of the objections which appear to Mr. Waugh as incorrect statements, can hardly be questioned, and that almost all of them hold good on the authority of the New Testament and the dogmas of the Christian belief. We said in the first place that "Jesus himself drank wine so long as he lived." The Epiphany, a well-known Christian weekly admits the same in its issue of April 27th, 1901, where it says: "Christ both ate flesh and drank wine." Let us look at the testimony of the Bible. In Matt. XI: 18, 19, we read: "For John came neither eating nor drinking . . . The son of man came eating and drinking and they say: Behold a man gluttonous and a wine-bibber, a friend of publicans and sinners." Luke VII: 33, 34, says: "For John the Baptist came neither eating bread nor drinking wine The son of man is come eating and drinking; and ye say, Behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." In these verses Jesus plainly admits his drinking of wine and also records the testimony of the people who called him, evidently owing to his excess, a wine-bibber. To say that although Jesus was in the habit of drinking wine, yet he did it only moderately, is a mere assertion devoid of proof. The words of the Gospels support the contrary assertion. The Jews called him a wine-bibber, *i.e.*, a drunkard and he instead of refuting the charge pleaded guilty and admitted his drinking without saying that he did not do it to excess. Our experience of the world moreover shows us that persons who are in the habit of drinking wine, are oftener than not led to excess and are certainly on the verge of excess if they do not actually step over it.

If Mr. Waugh is unwilling to admit this as sufficient proof of Jesus' supporting the cause of intemperance, we would beg to refer him to the very first miracle Jesus performed. This was done at a marriage at Cana and the incidents are fully related in the Gospel of St. John in the beginning of the second chapter. It appears that

wine had been sufficiently provided by the bridegroom for the marriage party. When the provision was exhausted, and the party was flushed with the liquor, there was a clamour for more wine. Jesus who was also one of the party as were his disciples too, took advantage of this occasion, and changed six water-pots of water each containing three firkins (a firkin containing 9 gallons) into excellent wine and thus assisted the whole marriage party in getting horribly drunk. When the new wine made by Jesus was brought to the governor of the feast, he " called the bridegroom, and saith unto him, every man at the beginning doth set forth good wine ; and *when men have well drunk, then that which is worse, but thou hast kept the good wine until now.*" From these words of the governor, it would be clear that the people were already *well drunk*, when Jesus very generously added another 162 gallons of wine, which were alone sufficient to make the whole party drunk. May we ask Mr. Waugh to think if this is not the business of one who supports the cause of intemperance. We think we did not overstep the limits of reasonable criticism when we referred to Jesus' supporting the cause of intemperance. The introduction of wine into the Lord's supper, the most important sacrament of the Christian religion, has done lasting harm to the morality of the Christian community generally. They have, on the one hand, the example and practice of Jesus, their great exemplar, whom they must imitate, and on the other they have his plain teachings rendering wine a necessary element in the Lord's supper. " This," we said, " opened the way to excess." If Mr. Waugh thinks it is not true, he will be good enough to inform us of the causes which make the " Christian nations " " the greatest drunkards," a judgment pronounced by the Christians themselves.

Secondly, Mr. Waugh objects to the statement that " it is alleged that Jesus recommended castration." We will recommend Mr. Waugh to give a little more time to the study of the Gospel which says : " And if thy right eye offend thee, pluck it out and cast it from thee and if thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell," (Matt. V : 29, 30). This injunction to cut off the

members of the body that are likely to offend, follows immediately the verse forbidding adultery. And yet in more plain words: "For there are some eunuchs which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: *and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake,*" (Matt. XIX: 12). Mr. Waugh ought also to know that some famous early Christians carried out these injunctions, according to their too plain interpretation.

Mr. Waugh's third objection is against the statement as to the Christian doctrine of God's birth and God's giving birth to a son. This is no fault of ours if the Christian creed appears a shocking blasphemy to Mr. Waugh when put in plain words. Why not condemn the book which preaches such a doctrine? The following verses should at least be blotted out by Mr. Waugh from his own Bible, if others will not take up his suggestion:

Ps. II: 7 "Thou art my *son*; this day *have I begotten thee.*"

John I: 18 "The *only begotten son*, which is in the bosom of the father."

John III: 16 "For God so loved the world that he gave his only *begotten son.*"

Acts XIII: 33 "As it is also written in the second Psalm: Thou art my son, *this day have I begotten thee.*"

Heb. I: 5 "For unto which of the angels said he at any time, Thou art my son, *this day have I begotten thee.*" And also John I: 14 "And the Word was made flesh."

We do not suppose that the words "this day" refer to eternity and that therefore the process of God's begetting a son having taken place in eternity remains a mystery. When the New Testament says that God begot a son who was also a God, Mr. Waugh makes no attempt to realize the meaning of the words. But when it is shown that the sacred phraseology discloses, if not taken in the metaphorical sense in which it is used in the Old Testament, which however is not suited for the Christian idea of Jesus' divinity, a

process like the human methods of propagation, the language becomes blasphemous for which a preacher of the Gospel demands of us a repentance in sackcloth and ashes. Mr. Waugh should further remember that according to his belief, Mary did conceive something by the Holy Ghost which is also a God. This strange combination is in itself an evidence that the thing brought forth partook of the nature of its acting father. If the boy Jesus to whom Mary gave birth, was an ordinary human being, why was the Holy Ghost introduced to make the virgin conceive. Does it not appear blasphemous to Mr. Waugh that God himself should have come down upon a virgin to make her conceive?

We also referred to the Christian innovation of Trinity, but unfortunately we put it in plain words and therefore the Missionary gentleman looks upon it as a perversion of the sacred mystery. Mr. Waugh ought to remember that it is the absurdity of the Christian doctrine which is really offensive. If he thinks our remarks are a perversion of the Christian doctrine of Trinity, he would, we hope, explain it rationally and thus prove himself the greatest Christian theologian, for since the days of its introduction, the dogma has only been handed down as a mystery beyond human comprehension, for the mind of man could never comprehend the rule of addition which makes $1+1+1=1$.

Mr. Waugh further objects to our statement, "the physical death of an Infinite God," as not being a true representation of the Christian religion. It is a pity indeed that gentlemen so ignorant of the principles of their religion should go out preaching it to others. It is an established dogma of the Christian faith that the sins of man being infinite only an infinite being could atone for them and hence the necessity of the death of the son of God. If the man Jesus died, how does the atonement come in? And what was the necessity of the son of God taking flesh when a man's death could atone for the sins of the world? But it would be better to refer Mr. Waugh to the "sum of saving knowledge," a brief sum of Christian doctrine, included in the "Confession of Faith." The second para of Head II runs thus:—

"The sum of the covenant of redemption is this: God having

freely chosen unto life a certain number of lost mankind, for the glory of His rich grace, did give them, before the world began, unto God the son, appointed Redeemer, that, upon condition, he would humble himself so far as to assume the human nature, of a soul and a body, unto personal union with his Divine nature, and submit himself to the law, as surety for them, and satisfy justice for them, by giving obedience in their name, *even unto the suffering of the cursed death of the cross*, he should ransom and redeem them all from sin and death.” And then further on: “This condition the Son of God did accept before the world began, and in fulness of time came into the world, *was born of the virgin Mary*” This deals two serious blows to Mr. Waugh’s position. Here is the *Son of God* plainly spoken of as being born of the virgin Mary, and suffering the cursed death of the cross. Does Mr. Waugh still hold that according to the Christian doctrine, God was not born, nor did he suffer death ?

There remains only one more point to be considered, and that is Mr. Waugh’s denial of the Bible teaching that for an offence of the eye the whole body shall be cast into hell. Upon this point, we shall quote without making any comments verses 28 and 29 of the 5th chapter of Matthew’s Gospel: “Whosoever *looketh on a woman* to lust after her hath committed adultery with her already in his heart. And if *thy right eye offend thee*, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that *thy whole body should be cast into hell.*” There we leave Mr. Waugh.

MUSLIM RESUSCITATION

AND

THE MEANS BY WHICH IT CAN BE BROUGHT ABOUT.

Under this heading we reproduce a letter written by Maulvi Abdul Karim to the *Nadwat-ul-Ulama* in reply to an invitation requesting the attendance of Mirza Ghulam Ahmad, Chief of Qadian, at its last annual gathering at Calcutta. It is necessary before

proceeding with the letter to give the reader an idea of the *Nadwa*. It is an assembly of Muhammadan Theologians formed about nine years ago with the object of remedying the evils which ignorance of religion had worked among the Muhammadans. As such it is one of the numerous movements which have been brought into existence by the crying evils of the time. The *Nadwa* is a type of the revival associations, which exist in abundance in every Muhammadan country. I do not mean to say that no varying features exist in these associations, but that their general character and the means they employ for the realization of the objects they have in view, are almost identical. The state of society has called them all into action; the reformation of the society whether from a religious, moral or social standpoint is their object; and the sum of mortal efforts is their only resource. Besides this the attention of every great man has been turned towards the solution of the question of Muhammadan revivalism. Poets have sung the decline of Islam in plaintive tones and orators have lectured on it from the platform. Politicians are engaged in the study of the causes which have brought about this degeneration and newspapers teem with articles on the subject. The question has absorbed the attention of the whole Muslim world, yet nowhere is the solution met with. The issues involved are of vital importance and therefore, in dealing with them, we must not blindly follow the opinions of others but consider and weigh what the best means of leading to certain success can be. We need not make an apology for introducing the reader to a letter written ten months previously, for the importance of the subject remains the same even now as it was then. The letter runs thus :—

An announcement has reached us from the Assistant Secretary of the *Nadwat-ul-Ulama* from which it appears that this body shall assemble at Calcutta in December. It briefly indicates the objects of the *Nadwa* and is accompanied with a letter inviting the representative of God upon earth, the Promised Messiah, His Holiness Mirza Ghulam Ahmad, Chief of Qadian, to take part in its annual sitting. In reply to this invitation, I beg to offer a few remarks upon the objects the *Nadwa* has set before itself. If there be those who have the welfare of the Muslim community at heart, who are

animated with the spirit and zeal to restore the nation to that greatness of which it has taken a long farewell and who feel true sympathy for the fallen race and an intense yearning for its social, moral and religious advancement whether they appear in the shape of the *Nadwat-ul-Ulama* or assume the more imposing name of the Muhammadan Educational Conference to lay the distressed nation under the heavy pressure of vast expenditure, and whether individuals or associations, their primary and most important consideration should be the nation whose condition they want to ameliorate. They must also look to the threads whose entanglement has destroyed the whole network and thrown the texture into disorder. If the Muhammadans attained ever the highest stage of advancement what was the rock of strength upon which they gained a firm footing and what was the key which opened the mouth of nature's secret treasures for them? After all these matters have been duly weighed, they should then consider if the nation can be snatched from the jaws of death and live a happier and purer life by walking in the footsteps of Christian Europe, and having their curriculum introduced into its school of life.

The Muhammadans are a nation for whom the first effort made was that they should recognise the Abrahamic *Qibla*. For this end the leader followed various plans and adopted different methods. In a gravelly desert full of stones of various colours and sizes, he first of all undertook the task of making a smooth and straight road raised high above the level of the surrounding low plains. His way was beset with numerous difficulties. Thirteen years were taken to clear the ground and remove the obstacles. The grand and solemn resolutions that were proposed and passed in the Meccan sittings require to be considered seriously. One of these is to the effect that the false deities should be annihilated, for they impede the advancement of man. This resolution was carried out unanimously in an assembly of the "Exalted Chiefs," and it was resolved that only one Being should be worshipped to whom all praises of glory are due and all excellent titles are ascribable, and who is above every weakness and free from every fault and imperfection. With Him human beings should seek a connection closer and deeper than every other connection. All the faculties with which the nature of

man has been endowed and all the members of his body should be completely resigned and surrendered to the will of God. The purport of a second resolution is that all kinds of internal and external iniquities, such as adultery, corruption, faithlessness, treachery, revolt, theft and the ways of wickedness are destructive to the noblest qualities of humanity, and preventive measures must be taken to uproot these evils. A third resolution follows to the effect that Christianity is a great obstacle in the path in getting to the light of truth, salvation and civilization, that its monstrous dogmas of sonship, atonement and Trinity are so wide-wasting and mischief-making that "the heavens might almost be rent thereat, and the earth cleave asunder and the mountains fall down in fragments," that its teachings and the consequences thereof are baneful to righteousness and against the sacred doctrines of the prophets, and that, therefore, the way must be cleared of this blockade. A fourth resolution is then carried out with the object of uprooting the Brahmoistic view of God which holds that God does not speak to man, that He does not reveal His life-giving, illumining, soothing and charming Word to him, and that notwithstanding that He Himself created in the soul of man a natural desire to seek its union in Him, He still keeps farther off from those who love Him. Such a view of the nature and attributes of God is not only derogatory to the dignity of the supreme Being but places too high a value upon the intellect of man when it asserts that man can, by his limited faculties and scope of knowledge, and by his own material enquiries and without any assistance of the heavenly light and the opening of the supernatural and super-rational windows of heaven, trace the great Creator of the Universe out of His creation. In short, the errors of this degrading belief are fully exploded and to prepare the way it is resolved to have this obstacle removed. Another mighty resolution establishes the truth of the Abrahamic religion and Abrahamic way which every righteous servant of God has trodden since the present course of the world began, and by walking in which Ishmael, Isaac, Jacob, Joseph, Moses, David, Solomon, and the other elected ones of God, reached safely the desired goal of success. In short such were the measures which the Omnipotent and Omniscient president of this Universe, the King of kings, proposed, as necessary steps for the formation of a people and a nation,

and which were successfully carried into execution through the noble agency of the true well-wisher of mankind and its greatest Reformer, Muhammad Mustafa, may God bless him for ever.

For thirteen years these resolutions appeared scarcely to have stepped the limits of theories but then they were transferred to another field where they soon took a practical shape. The worshippers of the false deities and the bowers down before graven images were cut down. Unholy Judaism which looks upon every new truth as an innovation and becomes the mortal enemy of every benefactor of mankind who rises up in the cause of truth, was swept off the land. The tracts of land surrounding the new-built heavenly kingdom of reformation and advancement were cleared of every rubbish. The crowning act of this noble expedition against wickedness and transgression was the clearance of the holy house of God of every iniquity and falsehood by an utter destruction of the manifestations of evil, the idols in the *Ca'ba*, which though numbering only 360, were representatives of all false notions and erroneous doctrines and combinations of all false theories, the root, in fact, from which every new tree of evil could spring up.

These were, in fact, only preliminary proceedings and intended to purge human nature of every dross in order to prepare it for the attainment of a great object. They were followed by the rules of conduct and the laws which transformed the ignorant Arabs into the most civilized nation and combined the scattered elements into one great whole. The effect of the inmost beliefs of man upon the external world was thus brought to light. The observance of the five daily prayers was made a matter of the first importance and thereby the first great division of man's duties, *viz.*, his duty towards his Creator, was placed upon a safe footing, theoretically as well as practically. Alms and charitable deeds were then enjoined to show an equal regard for man's duties towards his fellow-beings. This construction was followed by another destruction, in no way inferior to the previous one. This was an expedition against the two greatest enemies of society which have ever havoced its peace and welfare. Drunkenness and gambling were strictly forbidden and thus the society was rid of the great disturbers of

its peace. It was necessary that the newly formed people who were to stand for ever as the type of all that is great and good, should have been cleared of the moral delinquencies which were the deadly foes of true righteousness and purity.

A careful consideration of all these difficulties will puzzle the greatest politician in accounting for the unparalleled success of a man of the position and means of our Holy Prophet, under circumstances which defied the greatest mortal efforts. History does not furnish another instance in the recorded events of the life of a reformer who ever overcame similar insurmountable difficulties and completed everything that he took in hand with equal success. A European specialist, however, remarkable for his energies in any one department of science, will, if he considers the wonderful achievements and noble deeds of our Holy Prophet with an unprejudiced mind, freely admit him at least as a great and wise Reformer and the noble benefactor of mankind. But even the *Mo'tazilite* author of the *Spirit of Islam* and the Founder of the Aligarh College could go no further, nor see deeper into the facts, for they had no assurance of the open voice of God and His clear word, of a superhuman power and of an external revelation that did not proceed from the human heart. The fact is that to form a nation, and to form it in that peculiar manner, material and earthly wisdom and mortal efforts and resources cannot avail much. It is one thing to make and promulgate rules and laws but to make men act upon them is quite a different thing. Inveterate evils were extirpated, the habits of drunkenness, gambling, licentiousness and self-indulgence were swept away; and every sort of wickedness including a looking to lust after strange women which had been firmly seated in the minds of men and most endearing to their hearts was plucked up by the roots. The observance of prayers, the practice of fasting and the restrictions of purity, righteousness and protection from evil on every limb and every faculty, were strictly enjoined. A nation that had been bred in luxury and voluptuousness was now restrained to the one path of virtue, and proper limits were to be observed in every word and deed. The people whom warfare and hostile engagements—the common occupations of all warlike tribes—had set against one-another, were now commanded in strict words;

واعتصموا بعبل الله جميعا ولا تفرقوا) "Hold ye fast by the cord (covenant) of God all together and do not pull different ways." This uplifting from the lowest depths of savageness to the highest pinnacles of human civilization and morals, reason cannot ascribe to the efforts of a single man, and the deeper it goes to search, the more dull and wearied does it return. One cannot imagine the performance of this mighty deed by the machinations and schemes and limited faculties of a man who cannot and does not draw assistance from a higher source. Human wisdom finds itself obliged to confess that such an unprecedented revolution and such mighty transformation are impossible without the helping hand of an Omnipotent Being and without the assistance of a heavenly power. The man who brings it about must possess an extraordinary sanctity of heart and an extreme purity of soul. On the one hand, he must have cut off all earthly ties and thus cleansed himself of every earthly dross and earthly impurity, and freed of all low relations, united himself in true sincerity, faith and firmness with the source of purity and sanctity. On the other hand, he should have unselfish regard and feel true sympathy for the welfare and reformation of the people at large. Thus both sides of his nature should be perfect and blameless, *i.e.*, he must have a true zeal for sympathy with man and a complete submission to and union with God. It is possible that the materialistic reformers of the day who depend upon their sole exertions in bringing about a revival and set Europe before their eyes as the standard in everything that is necessary for the welfare and prosperity of the Muhammadan community, may be astonished at this statement or even look upon it with distrust but time, the best warner, will soon warn them of their error.

A question of vital importance naturally arises here and must be solved before proceeding further, *viz.*, what was the reason of the unparalleled obedience shown by the followers of the Prophet? How was it that they all at once bid a long farewell to their cherished institutions, and followed the path pointed out to them without swerving a hair's breadth from it? What magnetism was there in the reformer that his voice attracted people of different creeds and different opinions and united them all upon one belief? What soul

did he breathe into them that they subdued all their carnal passions and forgot all their differences in obedience to his commandments. Nothing but a perfect assurance, a living faith and a majestic awe of the presence of God mingled with strange fear, could inspire such obedience and work such a transformation. But this does not solve the question. What was the source from which they got such perfect assurance and such living faith as annihilated their former existence, dealt a death-blow to their desires and passions, and burned like chaff every rubbish and obstacle that could arise from the disobedience of God ? A deep penetration into the life of the blessed guide at once shows that the influences which were at work in bringing about this entire change over the Arabian Peninsula, may be traced to two chief causes connected with the circumstances of the Prophet's life.

Firstly, there is a perfect model in his life. He may rightly be called the great exemplar inasmuch as he acted upon every principle that he taught. He acted upon every ordinance of the Holy Quran and shunned all that it prohibited. The result was a two-fold advantage. In the first place, the truth was driven home to the companions of the Prophet that the orders and prohibitions were really from God and that the Book which contained them was undoubtedly the word of the great and powerful Lord. They plainly saw that the passions and faculties with which nature had endowed man could not invariably follow a plan which he had himself contrived probably under circumstances which no more existed, or which were themselves the result of some mental excitement on a different occasion. Self-made rules, however ardently the soul may desire them, could not be unflinchingly followed under varying circumstances of life, in the lonely hours of solitude as well as in company, and in time of prosperity as well as under the greatest trials and afflictions. Cheering hope or awe-inspiring fear could never, under the changing conditions of life, attend the observance or non-observance of rules which man had proposed for himself. Read the verses of the loving companion which he uttered spontaneously when he accidentally saw his beloved master during the latter part of the night in the mosque absorbed in prayers to God and thus promptly obeying before all what he taught, and think of his delight and rapture when his heart burst forth in the praise of the great teacher and exemplar :

وفينا رسول الله يتلو كتابه • اذ انشق معروف من الفجر ساطع •
 يبيت يجا في جنبه عن فراشه • اذ استنقلت بالمشركين المضاجع •
 And ارانا لهدى بعد العمى قلوبنا • به موقنات ان ما قال واقع •
 in the midst of us is the Prophet of God who rehearses unto us His
 book When the light of day breaks. He passes the night and his
 side is a stranger to bed, when the idolators are heavy with slumber
 on their beds, He showed us the way of guidance after our blindness,
 therefore our hearts are full of assurance that what he says must
 happen."

Secondly, finding a perfect model in the person of the teacher, they were roused to follow his example, and thus walked in his footsteps with a supernatural zeal. In fact, to make men act upon certain teachings, nothing is so efficacious as the example of the teacher. To have his teachings practically acted upon, the preceptor must also be the exemplar. This is the secret of the success which attended the teachings of the Holy Prophet. In the unerring conduct of the companions, in their deep love and profound reverence for their Holy Master, and in the faithfulness with which they kept their promise of *Bai'at*, we have an unsurpassed model of excellence. The followers of Moses made no approach to that model, for they were very unruly and impatient of control. They not only opposed their prophet but even made use of abusive and disrespectful language towards him. The faithfulness shown by the Apostles of Jesus was of the poorest type, for in the critical hour when Jesus was arrested, not a single one of them stood by him, and the greatest of them did not hesitate even to curse and deny him. In short the faithful attachment presented to us in the lives of the companions is not to be met with in those of the followers of any other spiritual guide. The reason of this lies in the eminent distinction granted to our Prophet of having himself followed the rules of guidance and the perfect moral, social and political teachings inculcated by the Holy Quran, and of having made them the rules of practice in the whole course of his life and in all his movements. Not only was his nature gifted with the highest qualities but he had also been granted all those occasions on which he brought into practice all that he taught, unlike other religious leaders who never got the opportunity to act as exemplars under varying circumstances and in all

phases of life. All the different phases of his morals and deeds were brought into action at two different periods of his life, the circumstances under which he lived at Mecca having undergone a thorough change with the removal of the seat of prophecy to Medina. It is for this reason that his power of sanctification, his perseverance and his power of making others pure and holy, which are the essential requisites of a leader for making a people a great nation, appeared in his holy person in pre-eminent distinction above all other reformers. It is with such a living model of perfection that true sincerity, faithfulness and obedience are generated in a people.

The second cause to which we can trace the living faith and perfect assurance filling the hearts of early Muslims, consists in the supernatural signs and grand prophecies revealing deep secrets of the future fulfilled, in their times with majestic awe and dignity—the only safe and necessary course for a book whose object was not to tickle the fancies of a few ignorant men, but to point out the true means by which man could see and feel the existence of God, and which could root out his sinful proclivities, and thus to prove itself the only living and blessed book which could lead to the goal for ever. The Holy Quran teems with these majestic prophecies, but time and space do not allow us to touch this subject here. Prophecy in fact is the only supernatural evidence that can carry a conviction to all reasonable minds at a time of great scientific advancement when everything must needs be put to the scientific test, and this is the reason why the wise and fore-seeing God has, in His last and living book, brought prophecy to the front and laid stress upon it while He has thrown other miracles into the background as not being evidence of the highest type inasmuch as performances by sleight of hand or a juggler or showman's tricks or other mechanical or optical deceptions, on account of their strong resemblance with the miraculous, take away the whole force of their evidence. In the strength and validity of its evidence prophecy stands alone and as a supernatural sign holds its own in the face of the greatest possible advancement of materialism. Why has the Bible been swept away like a straw by the mighty current of scientific progress, and why has its whole texture been thrown into disorder and entanglement? Because it did not lay the foundation of its truth upon a firm basis, and its miracles are now far outdone by materialistic

Europe. Why has the religion of the Hindoos lost its hold over the minds of men? Because the whole system is a mere plaything, a mass of fabulous traditions which must vanish away before the light of science and knowledge. Powerful prophetic utterances reveal the deepest secrets of the future which no amount of human foresight can discover, and are a direct communication from God. It is in fact only such a prophecy that brings with it the conviction that it is from God and fills the heart of man with the certainty of the existence of a God of perfect attributes. It is prophecy again which works the assurance, that there is a living and powerful God whose dominion extends over every atom of the universe and whose power directs its motion, according to His own will and command, and who has the attributes of speaking, hearing and seeing. The first requirement of a man's spiritual life, *viz.*, a nature corrosive of sin which should bring a death upon every proclivity of lawlessness, licentiousness, transgression or looseness of morals, cannot be acquired unless a man has a sincere and a certain belief in the jealousy of God and in the fire which consumes the transgressor, and unless his heart is filled with the assurance that there is a Living and Jealous God whose wrath falls like a two-edged sword upon those who transgress His prescribed limits. But this belief is impossible without a true knowledge of the existence of God and of His being the Living, Supporting and All-powerful God, for which a man must have witnessed the fulfilment of grand prophecies disclosing events of the future which it is neither in the power of man to bring about, nor within his reach to forecast. The Book of Moses has also made it the criterion of a true prophet that the word of his mouth shall be true, while the Holy Quran has laid the very basis of truth upon prophecy.

In short, it is too much for mere human power to win over a people to teachings totally opposed to their desires and passions, and not only to indoctrinate them in those principles and produce conviction but actually to make them act upon them and to clear the way of every impurity and every tempter and foul fiend. It is easily comprehensible that the real object of the word of God is the sublime moral teaching on which alone depends the amelioration and progress of mankind. Why did then the Holy Quran resort to the utterance of the powerful prophecies of the future, involving the triumph of

its followers and the destruction of its enemies, and to the announcement of the events in the lives of the former prophets, citing their success as an evidence of its own ultimate victory and assistance from heaven? The truth is that human nature can neither be prompted to do an action nor induced to refrain from it without the good news of reward or the warning of punishment. It is for this reason that the wise Word of God teems with grand prophetic utterances and relates so often how heavenly assistance destroyed the enemies of the former prophets and brought about the success of the latter. The so-called philosophers who denied the miraculous and the prophetic elements in the Holy Quran, and those who in blind obedience to them do so even now, are simply superficial observers who have never looked deeply into this wise plan adopted by the Word of God. And the pity is that they are not able to point out any distinction between the living and blessed Word of God and the previous books that are dead and devoid of heavenly blessings. Moral teachings alone do not afford any such broad distinction which ordinary minds may be able to grasp, for the dispersed elements of moral teachings are contained here and there in books handed down from time immemorial. The only convincing argument, from which there can be no escape, of a superhuman and heavenly origin is a strong and marked prophetic element. This, however, the superficial philosophers had the inadvertence to deny, so much so, that one of these cruel commentators did not hesitate to declare that the prediction in غلبت الروم في اذنى غلبت الروم من بعد غلبهم سيغلبون في بضع سنين (الروم) * was no foretelling, but simply a forecasting of the future due to the keen political insight of the Holy Prophet and his right judgment of the respective forces of the Greeks and Persians. This subject, I have, however, discussed fully elsewhere and this letter does not afford a space to take it up here again. The only species of miracles to which reason, science and the laws of nature are perfectly reconciled, is prophecy. Prophecy is, moreover, the only means by which a man can be perfectly released from the bondage of sin and have a certain belief in the existence of God.

Such were the conditions under which Islam made its rise and

* The Greeks have been defeated in a land hard by. But after their defeat they shall defeat their foes within a few years.

marvellous progress, and such was its superhuman power in imparting a new life to, and working a complete transformation in, its adherents. It is to this exalted condition that the supporters of the Aligarh College and the promoters of the *Nadwa* intend to raise it from the deplorable state into which it has fallen. But I request them to consider for God's sake if they are, in doing so, tracing the foot—of its noble founder, and if the agencies which had been at work at the beginning are now being employed by them to give a new turn to the life of the people who have forsaken the higher principles of religion that were taught to them by the founder. It needs no demonstration to prove that Muhammadan degeneration has passed all bounds and that they are now standing on the verge of the pit of fire from which a blessed and mighty hand had drawn them back at first. The same dissensions and disputes, the same division in the camp, which marked the pre-Islamic Arabs, is witnessed among those who claim to be following the banner of Islam. Success has already departed, and faith, religion and union, the moving spirit and the life of the nation, are gone. Luxurious habits, transgressions, drunkenness, gambling and laziness, evils from which the mighty magnetiser had granted them a deliverance, have again the upper hand. Reverence for striving after the model of the Holy Prophet, the honour and respect due to the Quran, awe and devotion for the grandeur and majesty of God, have been blotted out from all hearts. The evils which have wrought the destruction of the race find utterance, in sincerity or otherwise, from the lips of all speakers. The Muhammadans have fallen upon evil days and such must be the fate of every people who in spite of the shining arguments of God's existence depart from His ways.

The Muhammadan Educational conference or the Muhammadan Anglo-Oriental College may congratulate itself upon turning out a few B. A.'s and M. A.'s, or making a few Deputy Collectors and Extra Assistant Commissioners, and suppose itself to have reached the goal if it succeeds in making the people half-Europeans, but the question is if these bodies think and have reasons for doing so, that they shall thus bring back the nation to the point from which it had started and raise it to the eminence to attain which the Holy Prophet Muhammad, may peace and the blessings of God be upon him, had been raised

and the steps mentioned above undertaken by the All-wise ruler of the universe. The Muhammadans could fall into no greater error than take as the standard of perfection and as a model for emulation, a people who are bent low upon the mean cares of this world, without ever raising their head to heaven, and whose sole object in life is not to go beyond indulgence in the animal passions and carnal desires, and passing their lives in luxury and surfeiting. The Muhammadans are a people who were taught to take care of things relating to religion in preference to their worldly affairs, while the materialistic tendencies of Europe are well expressed in the verse : *ان هـى الاحياء ا ل د نيا وما* نحن بمبعوثين "There is no other than our life in this world, neither shall we be raised again." How can a nation labouring day and night for the fleeting comforts and pleasures of this world, having its whole soul in the material inventions and manufactures, scheming and plotting day and night for subduing territories, in short, utterly abandoned to all sorts of low desires and earthly cares and utterly estranged from truth and light, serve as a model for a people whose goal is not earth but heaven. If there are a few persons among them who aspire to a higher aim and have pretensions of leading a heavenly life, their case is still worse, for they rest satisfied with a dead man as their God. We hear on all sides a cry for "High Education," but admitting its need, are we not justified in saying that the side of spirituality is utterly neglected and that intentionally or otherwise, no regard is paid to it. The first principle of all associations formed for the amelioration of the condition of the Muhammadans is, not to interfere with the irreligious course of life which a man may adopt. Sacred words are forbidden to be uttered within the precincts of their meeting-halls. In the volley of numberless resolutions, not a single word is ever said, or allowed to be said, upon the observance of religious injunctions, constancy at prayers and fasting, refraining from ways of wickedness and transgression or making piety and righteousness as the guiding rules of life. There is a grand and solemn assemblage of robes and forms with every diversity of the inclinations and passions of the soul. A daring libertine may stand up as the champion of Islam and propose a resolution with the avowed object of restoring it to its original purity, and an equally dissolute gentleman flushed with wine may second it with tottering feet and reeling head ! A man quite ignorant of the truth of

Islam and contemptuously rejecting its holy injunctions, a Materialist or an Athiest may be chosen as a President so long as he bears the name of a Muhammadan, provided only that he is completely enslaved to the world.

With this condition of the Muhammadan Revival Associations before us, we are naturally led to inquire, and the question occurs to every thinking and inquiring mind, if Islam took its rise with such founders and supporters of its cause, and if the Muhammadan nation was formed under such circumstances, in short, if such were the precedents of Islam. To test the success of these means and their aptitude to preserve the nation from an ignominious death, there is only one enquiry which suggests itself to all reasonable minds, *viz.*, whether the nation owed its foundation to these or different means. Is the necessary spirit of union being created by these associations, or at least are there any circumstances which justify us in concluding that the original spirit of union shall again be breathed into the nation by these means? I request the promoters of the *Nadwa* to reflect whether they are tracing the footsteps of the founder of the Aligarh College or the supporters of the Conference or whether they have more wisely chosen some other path leading to the goal and not away from it. I draw their attention as well as that of all true Muhammadans to paragraphs 3, 4, 5, and 6 of the objects of the *Nadwa* as published in an announcement, dated 12th November 1901, which run thus:—

(3). To give true knowledge of, and complete instruction in, the excellent manners and morals of the Holy Prophet, so that reformation may thereby be brought about in the manners and morals of the Muhammadans, and internal difference should be changed into union.

(4). To express in a polite manner and courteous words, the minor differences existing in the various Muslim sects, which have undermined the foundations of the strong building of Islam. (5). To carry on a demonstration of truth and refutation of falsehood in mild and gentle words so as to avoid all dissensions and quarrels. (6). To convey the blessings, and show the light, of Islam to people who are yet in the dark as to its light and ignorant of its reality and truth.

Such are some of the objects and aims of the *Nadwa*, and the first

thing that occurs to the mind on a perusal of them, is whether with its resources and the ingenuity of its schemes, it can ever attain these objects. What are the means by which the *Nadwa* aims at teaching the morals of the Prophet, and where is the living model whose example we must imitate? Who is the holy and purified one, who being granted the power of sanctification and showing signs, can breathe purity into others? Is it possible that a person who has not himself attained to moral perfection, should be able to infuse morals into others, and that one who has not himself been purified, should undertake the heavy responsibility of cleansing others? The morals of the Prophet include all those various traits of character which were displayed in his holy person and which served as a foundation-stone for the formation of a nation as already stated. Almighty God had invested the Holy Prophet with all the attributes which were, theoretically as well as practically, necessary for the reformation and management of this world and for preparation and qualification for the next. Now the question of vital importance which awaits solution from the promoters of the *Nadwa* is, which is the person whom the *Nadwa* can point out as a perfect manifestation of the glory and attributes of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, and who is it that claims to be a *Baruz* (i.e., representing the spiritual appearance) of the great Arabian Prophet? Or, if the learned members of the *Nadwa* think such a claim for any person to be more than is desirable, who is the true successor of the Holy Prophet, his living representative upon earth, whom the *Nadwa* looks up to as its model and whom it strives to imitate, in order to attain to any degree of success in its heavy undertakings.

The *Nadwa* has set before itself another grand object, viz., to hush up all sectarian differences. What means has the *Nadwa* got to bring this about? Is there the awful but attractive voice of a leader who amidst serious dissensions and quarrels cries out, *إلى الجاهلية وانا نيكم* "What, going back to the days of ignorance, and I am among you," and with these sweet and solemn words silences the exasperated parties, cools down the excited passions, so as to cause swords to be thrown back into scabbards, and changes disunion and hostility into concord and friendship? Divine laws have shown clearly that nothing can throw cold water on the flaming fire of strife

and dissention which has laid in ashes thousands of flourishing families, and which has now burst out in the Muhammadan community, but the imperative voice of one who has absolute authority from God and obedience to whose will is a compulsory duty. Some have tried to put it out only by the breath of their mouth, and others have exhausted the human resources, but its flames have only risen higher. Nothing but the pure heavenly water can quench it, and when it descends, the true and clear voice is heard *فاصبحتم بنعمته اخوانا وكنتم على شفا* "So that by His favour you became brethren ; and you were on the brink of the pit of fire and God drew you back from it."

Remember that if the same poison and the same evils and vices are corrupting the people again which infected them at the time when the Holy Prophet was raised, his re-appearance is as urgently needed now as was his appearance then, to raise the fallen race to the highest pinnacles of civilization. The same movement, the same noble agency which then effected a wonderful reformation and whose efficacy has been practically tested, must be established again. The wonder is that our theologians do not realize the truth of this position. It has been admitted on all hands that ignorance has again found its way into the world. Forms and ceremonials have again got the upper hand, while the inner life, the essence of the law, the spirit that gave life to the form itself, is quite gone. Mosques and monasteries are full of bodies but the soul is not there. There is not that faith on God, not that righteousness, piety and purity, not that sincere observance of the ordinances of the Law. Divine commandments are set at naught, and the corruption of licentiousness, atheism and transgression is widespread. But notwithstanding this admission and notwithstanding the diagnosis of the disease, no heed is paid to the proper course of treatment and to the prescription whose efficacy has in exactly a similar case been witnessed.

But if by the hushing up of minor sectarian differences, the *Nadwa* intends to teach hypocrisy and mealy-mouthedness, to strike, in fact, a death-blow at the true zeal and spirit of belief and the firmness of faith, a view supported by the practice of the *Nadwa*

by allowing a Raja of Mahmoodabad to occupy the chair at its meeting, with all his hatred and enmity and his violent abuse of the holy ones of God concealed within his heart, and with the *Nadwa* taking every care not to let a word escape any speaker concerning those sacred ones,—if such is the view which the *Nadwa* takes regarding the stopping of dissensions in the case of sectarian differences, its efforts are sure to meet with failure and the *Nadwa* itself to be consigned to oblivion some day. The case of the European people is not one in point, for as to religious truths, they are simply groping in the dark, while the Muhammadans have been granted a bright book and clear arguments, and they can never flourish again or see the face of success until they re-establish the principles taught to them at the beginning and restore the honor of the Prophet to its original purity and greatness. Let the *Nadwa* bear in mind that the plans by which it intends to bring back union in Islam, are not truths and realities, but false colours and hollow mockeries which instead of leading to any good are sure to kindle the wrath of God. A scheme of “organised hypocrisy” ought to have been resorted to, if there is the least truth in the false notions of the *Nadwa*, first of all by the Holy Person whom ‘he Jealous God addresses in the words: *ودا لو تد هن فيد هنون* “They i.e., the unbelievers, desire that thou shouldst deal smoothly with them; then would they deal smoothly with thee,” for by letting them alone in their wicked deeds, he would have escaped their reviling and persecutions.

Of the *Nadwa*’s object to “express minor and sectarian differences in a polite manner and courteous words,” I am quite unable to realize the significance. Is it possible that a man should write against the deep-rooted convictions and cherished beliefs of different Muhammadan sects without warming their blood and provoking them, and with the result that they should bow down their heads in submission to him and become one people? Or, does the *Nadwa* mean to hold itself aloof from all sectarian differences while imploring the different sects, with importunities, and bended knees, to lend a helping hand to its cause and stick to whatever form of belief they will whether right or wrong? What are the polite words, for

instance, in which the *Nadwa* will tell the deniers of the first three caliphs that they are in error, or inform the opposite party that Ali was entitled to be the immediate successor of the Holy Prophet but that being weak and helpless and destitute of all power, his right was usurped by others, and similarly decide the numerous points of difference between the *mogallids* and the *ghair-mogallids*? What again are the courteous words in which the *Nadwa* intends to convey, gently and with kindness, to the followers and admirers of a particular sect newly arisen, that the observance of prayers is of the utmost importance, that fasting is a Divine obligation upon the Muslims, that true purity, piety, fear of God and returning repentingly to Him, are the brilliant medals of a Muhammadan, and that the licentious and unbridled course of life to which they have taken, is at utter variance with the letter and spirit of the Muhammadan Law and quite unwarrantable? With due respect to their learning and erudition, I entreat the members of this assembly of Muhammadan theologians, to point out the manner in which they are going to hush up the minor and sectarian differences. Is the resolution a mere collection of words beneath which there is no meaning, or did the *Nadwa* pass it without any mental reservation? Did it think that it will be able ever to put it into practice or that this is a light which will dispel the prevailing darkness? Or is it only a roundabout way of expressing the simple fact that the sectarian difference shall ever be excluded from discussion? But this is simply impossible, for so long as these differences do exist, they shall always be the topics of discussion. Under these circumstances, does the *Nadwa* believe or has it any reason for believing that the plans devised by the brain of one or more theologians, shall ever succeed in gathering all the scattered and stray sheep into one flock in one field? Does the whole record of Muslim history present a single other instance of this nature except that furnished by the blessed period when inveterate enemies were changed into fast friends. If the sympathetic heart of the *Nadwa* actually feels that internal difference has undermined the foundation of the building of Islam, it ought to consider what true and sure means there are to repair and reconstruct it. But if like the Muhammadan Educational Conference its settled purpose is

no more than to clothe certain resolutions, which are never to be put to a practical test, in solemn phraseology, it is no business of ours to call it into question.

The fifth and sixth paragraphs of the announcement of the *Nadwa* really aim at one object, and I for my part am unable to see the fitness of the *Nadwa* for this responsible undertaking. We are not told what the *Nadwa* means by establishing truth and refuting falsehood, nor what its resources are for bringing this about. It is possible and even highly probable that the *Nadwa* has never considered the insurmountable difficulties which the righteous have to cope with in this path? Which is the truth which the *Nadwa* is going to offer in this age, and what the falsehood which it intends to destroy? The greatest and the most important truth that is one of the greatest spiritual requirements of the world, consists in establishing the Divine unity in all its purity and perfection. Divine attributes should not be assigned to any one of His creatures and the Holy Prophet should be considered as the most excellent of all His creatures. Innumerable Muhammadans look upon Jesus of Nazareth as the eternally living, the quickener of the dead, the causer of death, the healer, the knower of the secrets of the future, like God Himself, and thus with their belief that he partakes of the attributes of Divinity, are assisting the Christians in their great impiety of joining gods with God. Moreover, they thus hold the Holy Prophet himself in contempt as one who lies buried under the ground, while Jesus is sitting on the heavens alive. The Christians are, therefore, crushing to pieces the Muhammadans with the deadly weapon which they have themselves handed over to them. Not long ago the Bishop of Lahore in a lecture attended by large numbers of Muhammadans, reduced them to silence by clinching the argument furnished by their own admission that one who was sitting alive on the heavens was far superior to the other who lay dead in dust, and from this drew the conclusion of the Divinity of Jesus and cast a slur on the Holy Prophet. The Muhammadan part of the audience digested this over-exalting of the son of Mary and contempt of the noble Prophet, taking it as mildly as mother's milk. Is the *Nadwa*, therefore, ready to undertake to establish the great and sublime truth of the absolute unity of God?

The great falsehood which needs to be disproved is a belief in the life of Jesus. Millions of men are worshipping him as God with the false pretence of his life in their hands, and are zealously working day and night to promulgate this blasphemous doctrine. The greatest mischief in the world of which the Holy Quran has informed us in alarming and awe-inspiring words and the most horrible evil which strikes at the root of all purity and righteousness, in other words, at the root of Islam itself, is the worship of Jesus, as the Holy Quran says: *تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُ*: “At the monstrous assertion of those who ascribe a son to the Merciful, the heavens might almost be rent, and the earth cleave asunder and the mountains fall down in fragments.” Now the root of this impious practice of Jesus’ worship is a belief in the life of Jesus and in his rising to heaven with this body of clay. If this evil tree of false belief is cut up root and branch, Islam will thereby flourish, and if Jesus is shown to be a dead man, a new life shall be breathed into Islam. Does not the *Nadwa* know, or is not a single member of it aware, that the anti-Muslim writings of the worshippers of Jesus insulting the Holy Prophet, defaming his reputation and abusing his sacred name, are pesting the country like swarms of locusts, and this daring falsehood regarding the Divinity of Jesus and these glaring lies concerning the holiest of the holy, have spread like wildfire and reached even the ears of the virgins in their corner of seclusion. Is then, I again ask, the *Nadwa* prepared to crush the head of this venomous snake of falsehood.

Then there is the all-important truth that the person of God should be considered as perfect and eternally free from every fault or defect. He should be believed as eternally speaking, ordaining everything with His will, exercising His power at every moment over every thing and hearing and seeing every thing. A belief that He ceased to speak at any time is a blot in His greatness and glory. He gives us plainly to understand in the prayer *اهدنا الصراط المستقيم* “O Lord! keep us in the straight path, the path of those whom Thou hast blessed,” that there shall never be a hinderance to the attainment of the excellences of those whom God has blessed, and therefore He has made it obligatory to address

this prayer to Him so often a day. Now the greatest gift of God to those whom He has blessed, consists in His favors and blessings made to descend upon His servants in the form of revelations, inspirations and true visions. This is the only inheritance of the blessed ones. If, therefore, these favors of God have been sealed and He has been divested of the corresponding attributes at a certain stage, it would be nothing short of deception on the part of the Almighty to teach a prayer asking for those blessings when He had shut the doors to them. Nor can it reasonably be held in the face of this prayer that by the sealing of prophecy with the Holy Prophet, all his spiritual blessings and favors have also been cut off; that like other religions, his religion also is dead; and that his glorious attributes and heavenly blessings shall never again appear in the world, not even by way of بروز (spiritual re-appearance) or manifestation in a substitute or representative. Such a belief not only falsifies the prayer taught by the Almighty Himself but also slights the Divine attributes of glory and perfection.

Another important truth which requires to be established is that angels, a belief in whose existence is one of the articles of our faith, are actually a separate creation of God and not only certain faculties or powers of man. According to the Divine laws which are displayed in nature, the angels are a medium of the conveyance of spiritual blessings, just as the sun, the moon and the physical forces witnessed in nature, are subservient to the attainment of physical blessings in the material universe. The spiritual mediums like the physical ones do, by no means, detract from the perfection of Divine Unity.

An important truth is the efficacy of prayer and its efficiency as a means to attain ends in the same way as we witness the physical causes leading to necessary consequences. Prayer is not simply, as some would have it, a form of devotion relieving the heart of a heavy burden, without any other result, but also a true means for the attainment of an object.

Not the least important of the great religious truths is the fact

that supernatural signs are a sure test and true evidence of the truth of the apostles and messengers of God, and that these consist in grand and powerful prophecies revealing deep secrets of the future, without which the hidden face of God between which and the world there are so many screens, can never be revealed to the world. Is the *Nadwa* prepared to crush the head of the falsifiers of this great truth? If the *Nadwa* has undertaken this heavy responsibility, we wish it success in the undertaking, but the question is what material the *Nadwa* has got to establish this truth. What exclusive excellence of Islam and what criterion for the judgment of truth, is it going to take to the regions where the light of Islam has not yet shone. All the false religions admit that they and their living supporters and leaders are destitute of the power of showing supernatural signs, and assert publicly that supernatural signs were needed only in the past and that they are neither required now nor has any one the power to show them. What are the particulars in which Islam as offered by the *Nadwa* shall surpass the religions inculcating false dogmas? Like all followers of false principles, the Muhammadans also hold that the excellences of prophethood have long since ceased to exist and that no one can now utter a powerful prophecy revealing the secrets of the future. The attribute of God which represents Him as speaking or revealing His word or inspiring His servants, has been sealed. All Muhammadans, from the punctilious *Ahl-i-Hadis* to the unscrupulous *naichri*, reject, some theoretically and others practically, the doctrine that God speaks now as He spoke in time past. As regards other arguments, Islam cannot boast of an evident superiority over other religions, Christianity and Aryanism for instance, for every system claims numerous volumes of its own reasonableness. If, therefore, Islam stands upon the same footing as the false religions in being destitute of the heavenly favors and blessings, it cannot offer any criterion of its being the only true religion. The power of showing supernatural signs has never been given to the worshippers of falsehood and in this alone lay the superiority of Islam, viz., it has always been attended with living signs. The Holy Quran says : *عالم الغيب فلا يظهر على غيبه* (حد) *الا من ارتضى من رسول (الجن)* "The knower of secrets who does not give the power of uttering grand prophecies of the future

to any but His favorite apostles." If Islam is divested of this its eminent superiority, we have no other plain criterion of judging its truth and the falsity of all other religions.

Now I ask the *Nadwa* which view of Islam is it going to offer to Europe? Is it Islam in the light in which the late Sir Syed Ahmad took it which represents God as worthless and idle, denies revelation, the efficacy of prayer, angels, prophecy and supernatural signs, and describes the Holy Quran as a dry book devoid of the miraculous? Or will the *Nadwa* offer the Islam of the *Ahl-i-Hadis* whose advocate declared unblushingly in the Great Religious Conference at Lahore that Islam could not claim a single living person having the power to utter prophecies and show supernatural heavenly signs in its support and thus proved Islām to be devoid of every heavenly blessing? Or is the *Nadwa* thinking of the opposite extreme and going to offer the Islam of the *Sajjada-nashins* and *Sufis*, who while admitting in words the Holy Prophet to be the seal of prophets, have actually invented a thousand other prophethoods, and making a departure from the established law of the Holy Prophet, have prostrated themselves before innumerable idols of innovations? With what criterion of the truth of Islam is the *Nadwa* going to offer Islam to people upon whom its light has not yet shone, and what distinctive feature of Islam will it present to them by which they might be able to understand that Islam is actually a true, living and blessed religion, and that their own religions are in comparison with it dead and worthless? Is the *Nadwa* with this poverty prepared to seek the source which can furnish it with a clear light and the armory which can supply it with a strong weapon to strike at the root of all false principles? If not, how can it meet even such a crazy old man as Dr. Dowie, who claims to be Elias and to heal diseases by his prayers, and under this pretence forwards those monstrous blasphemies, Trinity and Atonement? But what plain evidence and simple criterion of the truth of Islam has the *Nadwa* got in hand to show the superiority of Islam over these false claims, however weak they may be? There is only one answer to this question, *viz.*, that the true criterion of Islam is its living miracle that it is open to all, at all times, to drink of the pure fountain of its heavenly blessings and favours, and the proof of it lies in extraordinary

signs and in grand and solemn prophecies revealing deep secrets of the future.

Does the *Nadwa* know any one who asserts that Islam is a living religion, that the God of Islam is a living God, that its Prophet is a living Prophet, that its centre (*Baitullah*) is a living place, that its language (Arabic) is a living language, and that the chain of its miracles, supernatural signs and prophecies is a continuous one not to be interrupted till the day of Judgment; and who might be able to declare it with force that the fact of the miracles and signs related by a book as an evidence of truth of the principles it teaches, being left without a living example is an evidence of the corruption of the book and the death of the principles it teaches? The religion indeed deserves to be laughed at which teaches that while it was the recipient of heavenly blessings for some time, it has ceased to be so now and the doors of its blessings are for ever shut to its followers. Must we, then, like the followers of all other false religions, refer only to the past for the blessings of Islam? Ah! what a sad picture and how lamentable the fate of Islam then, for the Pentateuch of Moses which was so soon to be abolished and so utterly to be corrupted became the means of making thousands righteous and blessed and the inheritors and recipients of all the heavenly blessings and favors granted to Moses, but the healthy influence of the seal of prophets and the efficacy of the last and perfect heavenly book which was never to be abolished and never to be altered, brought about the opposite result and struck at the very root of all those blessings and favors which were so bountifully granted to the followers of Moses. Divine wisdom had no doubt ordained, and it was necessary that it should have been so, that the Law having been perfected in the Holy Quran, no new law should have been revealed from Almighty God, but how was it that the very blessings and gifts of God were discontinued once for all. Wonder of wonders that with the advent of the seal of prophets the whole system was put into disorder! Why did God say then in the Holy Quran : *إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَنَافِعُونَ* "Verily we made the Quran to descend, and verily we only shall be its preservers." Did God make this emphatic assertion to preserve the letters and forms only? If such was the intention of the Almighty, we may rejoice that the words are

safe. But why this general calamity on the Muhammadan religion then? Why do not the words produce that wholesome influence on the people which they did when the Holy Prophet, the great exemplar, was living? The fact is that Almighty God promised a preservation of the letter as well as the spirit, of the essence equally with the husk, and of all its blessings and effects at the same time with that of words and expressions. The verse, therefore, indicates that when people shall deny the existence of God, theoretically or practically, and object to His attributes, when wickedness and transgression shall reign supreme, when the religious truths shall be scorned and rejected, and when base cavillers shall revile the Holy Quran and the holy person to whom it was revealed, then shall a person be raised who shall repel every attack and restore to Islam its lost honor and glory, and thus stand forth as the defender of the Holy Quran, in the time of the greatest need. Can the *Nadwa* point out any person to whom this power has been granted for none but such a person can establish truth or refute falsehood or preach Islam in non-Muslim countries? If the *Nadwa* has started upon this grand undertaking without any knowledge of such a person, it has made a great mistake. Does it think and does the idea give it any satisfaction that the mere assemblage in different places of a few persons who bear the names of Muhammadans but are not accompanied by any spiritual blessings, shall lead it to the great goal? Even the Educational Conference, the root from which the *Nadwa* has sprung, has been unable with all its waste of money and its resolution—making capacity to diagnose the disease or find a true remedy for it, and thus has not taken a single step in the right direction. It admitted that the nation was suffering but misjudged the disease to proceed from want of high English education, and therefore pointed to Aligarh College or some similar institution as affording the true remedy and removing the cause of suffering. The Conference viewed only one side of the question and has persistently remained blind to the other. It has never considered for a moment that the Muhammadans have gone down in the world owing to their wilfully stepping in the paths of evil and transgression, and turning their back upon the Law in the face of the injunctions of the Holy Quran, the living argument of the existence of God. It is so deeply absorbed

in the problem of high education that it cannot think of having offended God. But the Holy Quran had pointed to this degeneracy of the Muhammadans even in its opening *Sura* in the words: *غيرالمغضوب عليهم ولاالضالين*, which contain a clear reference to the fact that when those who are in error, *viz.*, Christians, shall be predominant, the social and moral conditions of the Muhammadans and their knowledge as well as practice, shall be exactly like those of the Jews. This prophecy of the living Word of God has been clearly fulfilled, for there is no doubt that disgrace and degradation encompass the Muhammadans on all sides as they encompassed the Jews. In short, like all other irreligious and worldly-minded people who never look up to heaven, the Muhammadan Educational Conference has assigned only earthly and material causes for the decay of Islam, and in the true spirit of all materialists has not gone beneath the surface in seeking the causes of the decline. Does the *Nadwa* hope that by walking in the foot-prints of the Conference it shall achieve the success which the Conference itself has so utterly failed to do?

I think I have now briefly considered all sides of the question and have pointed out that unless the nation is in one body brought back to the Abrahamic Qibla, it can never prosper. I have also shown what causes there were at work in the first formation of this nation, what laws were made for its reformation, how blessed the living model was which was before their eyes, and what special attributes and characteristics were granted to that great guide and law-giver which generated in the people a spirit of unparalleled sincere obedience. Although each of these points required to be dealt with at length, yet I have thought it advisable to be brief. I believe I have thus for only brought the promoters of the *Nadwa* to a consciousness of despair and brought them to the point at which they are unable to see what course to adopt and where to find the person of the desired attributes. In bringing to a close these statements which involve a destruction of the existing institutions, I am glad to say that I am able to convey to them a message which may, if they will listen to it, prove consoling to their hearts. I must bear them, in fact, the glad tidings that Almighty

God has in this age of unbelief established a heavenly dispensation upon the same principles upon which He raised the former prophets. The Almighty God had given a promise in His Living word, the Holy Quran, in the sure *Juma* in the words: هو الذي بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتب والحكمة

“It is He who has raised up amidst the illiterate people an apostle from among themselves who rehearses His signs unto them, purifies them and imparts to them a knowledge of “the Book” and wisdom, and who shall also purify and teach another people who have not joined the companions of the Prophet, and for this purpose he shall be raised a second time, and appear again in the world to fulfil this object.” That promise has now been fulfilled and the Holy Prophet Muhammad, may peace and the blessings of God be upon him, has made his re-appearance in the world by بروز (*i.e.*, spiritual manifestation) in the person of his holy servant Ahmad. In other words, the wise and knowing God has raised Mirza Ghulam Ahmad of Qadian with the same spirit and power, the same blessings and favors and the same miracles, with which He raised the Holy Prophet. Since the same and even greater evils and corruption had appeared in the world, and the same teachings, the same sanctifying power, the same heavenly blessings, the same miracles, supernatural signs and grand prophecies were needed as at the time of the Holy Prophet, therefore, the God of jealousy and power has sent his true representative and perfect manifestation who has annihilated his own self in obedience to his Holy Master and tries day and night to re-establish his honor, glory and greatness, and He has given him the same power and magnetism that the whole world may be replenished with the praise of God and the fangs of the venomous serpent may be taken out. He is the first man who declared that as God is living and supporting, so is His word also, the Holy Quran, living and a source of blessings, and that the founder of Islam is a living Prophet. He pointed out the chief distinction between Islam and the false religions, the criterion by which the truth of any religion could be easily tested, *viz.*, that the false religions were all in their present state devoid of the merit and worth, of

the magnetism and signs, claimed for them in their early history, while in contrast with them all, the religion of Islam claims that the excellences, blessings and power of the Holy Prophet can even now be attained to by his true follower through the Holy Word of God, and that these blessings and signs are enjoying the same life to-day as they did in time past. He is the first man who re-established upon the earth the glory of God, the honor of His Prophet, the truth of revelation and visions, the efficacy of prayer, and the lost grandeur and majesty of prophecies. He is the first man who has established the authority and greatness of the Holy Quran in the whole world and proclaimed that Islam is the only living religion that can prove its truth by showing that it exclusively possesses all those blessings and favors which were showered on the righteous ones of God in former times. He is the first man that discovered the very strong weapon in the armory of Islam that the criterion of a heavenly-inspired book is that it should both make an assertion and give the arguments in its support, and thus struck at the root of all claims of the Vedas, the Gospels and other books to a heavenly origin. He is the first man who has thoroughly explained the excellences of Islam and completely established its superiority over all other religions, thus rendering their adherents justly answerable to God for their rejecting Islam. He is the first man who takes a man into his discipleship upon the promise that he "shall prefer religion to every affair of the world." He is the man who has been invested with the double perfection which forms the distinctive feature of the Holy Quran, viz., perfect teachings and powerful prophecies. Since the teachings of the Holy Quran gave a promise that their follower was rewarded with the Divine pleasure, and a bliss in this world as well as the next, and that their opposers and rejecters shall call down upon themselves the wrath of God and that the enemies of truth shall be confounded here and burn in hell-fire in the next life, it was, therefore, necessary that these promises of glad tidings and warnings should have been fulfilled in this world and thus served as a foundation and a proof for the promises of the next. It was in accordance with these promises that those uncultivated sons of the desert living in a corner were made the owners of the treasures, the palaces and the kingdoms of *Qaisar*

and *Kisra* and of their golden bracelets, slaves and damsels, and their enemies were made the fuel of the fire of this world, *i.e.*, were destroyed in wars, so that the fulfilment of the part of the promise relating to this world, might attest to the truth of the part concerning the next, and assure the followers of the bliss awaiting them hereafter while convincing the enemies of the devouring hell-fire. Had this not happened, certainty regarding the existence of the Invisible God and of His will and power as well as the next world, could never have followed. This defect in the Pentateuch at last led to a denial of resurrection on the part of the Jews, and the same defect in the Vedas, the Gospels and other lifeless books led their followers to disregard the existence of God and the promises of the next world. Exactly on the same principles and to bring about the same certainty relating to the unseen, as well as to establish the honor of the Holy Quran, and to show to its scurrilous deniers the truth of Islam, Almighty God has manifested heavenly signs at the hands of the true representation of the Holy Prophet, Mirza Ghulam Ahmad of Qadian. Two religions had at this time earned thee gregious distinction of making the most iniquitous attacks upon Islam and abusing its Holy Prophet in shockingly abusive words, and both also rejected the signs and warnings of God. Concerning two individuals of these two nations, the representatives of the worshippers of falsehood, Almighty God revealed to him prophecies of their death which were made public. The fulfilment of these prophecies by the wrath of God consuming Atham and Lekhram, has at last sealed the truth of Islam and its founder even now, as did the fulfilment of the prophecy concerning Bedr in the time of the Holy Prophet. Thus it is clearly proved that acceptance and rejection of the Holy Quran leads to the same consequences now as they did at the time of its revelation. The whole world has witnessed that in the ranks of Islam is a champion who can challenge every opponent and thus deserve the glory of Islam.

In short, the objects and aims which the *Nadwa* has published in its announcement, and for whose fulfilment it has expressed its heartfelt desire in words, are destined to see their fulfilment at the hands of Mirza Ghulam Ahmad of Qadian. He has two functions and therefore two names. As a reformer of the internal corruptions

of the Muhammadans, he is the Mahdi, or a manifestation of the excellences of the Holy Prophet, may peace and the blessings of God be upon him ; as a refuter of the attacks of external enemies, according to the requirement of the times, he is the Promised Messiah. In his holy person we have the spiritual leader whose obedience is obligatory, and assembling under whose banner all the dispersed and various sects can attain their temporal and spiritual progress in one body. Under the presidentship of this faithful and trusted president, no member dares disagree or fan the fire of dissension. The powerful steam-engine which was needed to draw different carriages in one direction, has come down from heaven. He has opened the way to heavenly blessings once more, and he only can remove the obstructions in the way of the temporal and spiritual progress of the world.

It is the duty of the *Nadwa* as well as of all other bodies formed with the express object of the amelioration of the condition of the Muhammadans to lend their ears to the cry of this great man. If they do not attend to his words and turn their back upon him, they shall not only lose the only occasion of their temporal and spiritual welfare, but shall also be answerable to God for rejecting His messenger. By this time this heavenly dispensation claims a decent following, over 50,000 persons having accepted the messenger of God. A considerably large number of writings has also been published in Arabic, Persian, Urdu and English, and hundreds of thousands of hand-bills have been issued. It is high time that leaders of the people should consider the claims of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah and the Mahdi. If after looking into his credentials, they are convinced of the truth of his assertions, it shall be their duty to support his cause in true zeal and sincerity, and thus ameliorate their own and other men's condition. But if he is not true in his claims, it will be as well their duty to extirpate him and his teachings, for thousands of persons are joining him. This dispensation claims that it is the only means of success in this world and salvation in the next, and thus it is the greatest hindrance in the progress of all other movements. It is cowardliness neither to support it nor to stand in its opposition. May the *Nawda* and its sister associations attend to this, and, becoming the first believers, lay the foundations of a path of righteousness for many.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AN ANSWER
TO
Dr. DOWIE'S PREDICTION
OF
A GENERAL DESTRUCTION OF ALL MUHAMMADANS.

EVERY seeker after truth must bear in mind that when doctrines prevail upon earth and there is a general departure from the ways of righteousness, when people forsake the true and living God who revealed Himself to Adam, Seth, Noah, Abraham, Ishmael, Isaac, Jacob, Joseph, Moses, Jesus, and last of all to the greatest and noblest of the prophets, Muhammad Mustafa, on whom be peace and the blessings of God, in short when the earth is defiled with *shirk* (the joining of gods with God), impiety, wickedness, worldliness and carelessness, Almighty God commissions one of His servants to reform and regenerate the world, breathes into him a soul from Himself, bestows upon him wisdom of His own wisdom, gives him power of His own power, and grants him knowledge of his own knowledge. It is a criterion of his being from God that the world cannot withstand him. If an adversary chooses to vie with him in religious truths and knowledge, the messenger of God comes off victorious; if the competition is as to the supernatural signs, his adversary is a certain failure; and if anyone tries conclusions with him in *Mubahila* and prays to God, alone or in opposition to him, that the liar should perish before the other, the enemy of God's messenger must perish in his lifetime.

According to this time-honored Divine law, when Almighty God saw that the earth had become corrupt, that millions of men had set up gods with God—more than four hundred millions having deified a weak man, the son of Mary, and along with it plunged into

drunkenness, licentiousness, worldly-mindedness and spiritual apathy,—He raised me in order to reform these evils. About a hundred thousand persons have already been converted by me from the ways of evil, and these have sworn repentance on my hands. The grace of God has been my constant companion, and He has shown more than 150 heavenly signs at my hands to which publication was given before their occurrence and consequently millions of the people of this land bear witness to them. I have been sent to re-establish the Unity of God upon earth, to deliver people from the snares of idol-worship and human-worship, to turn them to the worship of the One and Invisible God who has no partner, and to bring them back to true purity and righteousness. I see that a movement has already begun in the world and thousands of the people are repenting at my hands. The winds that are blowing from heaven are bringing men nearer to the recognition of the great truth of Unity and producing a general tendency towards its acceptance, and thus heaven itself is assisting my cause. There are certain signs and sure indications in earth as well as in heaven that Almighty God has determined to extirpate the abomination of human-worship from earth. For the attainment of this great end, He has brought into existence the various necessary means. The worshippers of a weak human being—I mean the Christians who with persistent blindness look upon the son of Mary as God,—are not satisfied with the progress which that pernicious doctrine has already made and long to see the day when the whole world should give up the true God for the supposed divinity of a weak and helpless man who was crucified by a few nameless Jews. Such are the evil consequences of the despicable practice of bowing down in worship to a fellow-creature that those who are involved in it, seeing do not see and hearing do not hear and having hearts do not understand. But the audacity of the evangelists of this religion is astonishing, for they do not like to see a single person who should worship the true God who existed before Mary or her son ever came into existence. It is the height of their ambition that the whole human race should worship the son of Mary as God, Creator, Lord and Savior of the world. But I see that the God of glory has with patience allowed this cancer to grow on the Divine religion. His honor and glory were given over to a weak human being but still

He smote not the utterers of this blasphemy, for the Lord is patient as He is jealous.

The blind human-worshippers have divested the Almighty Being of all His glorious attributes and invested the son of Mary with them, so that Jesus alone is now their Lord in earth and in heavens. The true God is like the rich man who for the sake of his dear relatives built a magnificent and spacious house with an orchard in the yard yielding fruits and flowers and giving shade. When the house was built, he gave one portion of the house to his relatives, locked up his property and valuables in another portion and set apart the rest as an inn for the travellers to take rest in. When the owner of the house was away on a trip, an impudent stranger who came and lived in the inn, took possession of the whole of the house set apart for public use, and with the exception of the compartments which contained the owner's property and relatives, turned the rest to his own individual use. Not content with this, the usurper turned out the relatives and broke open the rooms containing the valuables, taking wrongful possession of all the owner's property. When, therefore, the owner of the house who is also the king of the country shall come back, what shall he do and how shall he deal with the rude tyrant? He shall do to him as his monarchy, jealousy and power require. He shall turn him out of the house, restore it to his relatives, give them back the property of which they had been wrongfully deprived and give to them also the possession of the inn, so that none might tarry there again against their will.

In like manner the time has come when God shall settle all religious disputes. The pike and the sword have had their day but *Jehad* and crusades were equally unable to settle the question. Many encounters have taken place and lances have been broken, with the only lesson that sword cannot be the arbiter in religious struggles. But the days of heavenly judgment have drawn near, for the name of the Jealous God is held in great contempt upon earth. Every Christian Missionary has it in the heart of hearts that the true God preached by Moses and the prophets should be stripped of His glory and the throne of His majesty given to a frail mortal, Jesus the son of Mary. They do not wish that a single worshipper of the true God should breathe upon earth, and heartily desire that all nations should

join in the monstrous cry, until the corners of the earth echo and re-echo with the acclamation, that Jesus Christ is Almighty God, the Creator of worlds and the Lord of lords. The huge sums of money that are spent, the bulky volumes and the numberless leaflets that are written, the restless activity of the Christian Evangelistic Societies, and the plenty of resources they have in hand, are quite unknown in the history of any other movement.

Instead of resisting these forces of evil in a reasonable manner, the Muhammadans either sit silent or look to *Jehad* as the only means of advancement. They are looking forward with eagerness and anxiety to the time when their expected Mahdi and Messiah shall put an end to all infidel nations, and thus reply with the sword the objection of the ignorant critics against the Holy Prophet's taking up the sword. I think the chief reason of the decline of Muhammadans is that the feelings of love and sympathy are on the wane in their hearts. I do not judge all Muhammadans to be guilty of this hard-heartedness but it cannot be denied that there are millions among them who are thirsty of the blood of their own kind. Would a bloody-minded person like that some one should put an end to his life by a sudden stroke and leave his widow and orphans helpless and unfriended? Why does he do to others then what he does not like that others should do to him? The Muhammadans would certainly have conquered the hearts of Christian Europe, had it not been for the curse of trusting to the sword for the propagation of religious truths.

The Christian religion is one that cannot make its stand for a moment against the strong current of reason. The theory that one who was born of a woman was God, is the greatest insult to human intelligence. The son of Mary has not the slightest superiority over other men; nay, we can point to men who have been far superior to him. And in this age, the writer of these pages has been sent to convince people that he enjoys a greater grace and favor in the sight of God than Jesus Christ. That Jesus Christ is still living, that he sits on the heavens, that he actually quickened the dead, and that on his death the graves were opened and the dead arose and went into the city, are all legends as fabulous as those found in the Puranas of the Hindoos. The only truth about all these extravagances of the wonders wrought by Jesus, is that he

wrought certain miracles like all other prophets of God and as are even now being wrought by Almighty God at the hands of His Promised Messiah. But in the case of Jesus a grain of fact has been mixed with a mountain of fiction. What a disgraceful lie is it for instance that he ascended to heaven? The fact is only that he did not die upon the cross. This he had himself foretold in the words that "There shall no sign be given to it but the sign of Jonas the prophet." (Matt. 12 : 39). In these words he plainly indicated that as Jonas remained *alive* "in the whale's belly," so shall he remain *alive* "in the heart of the earth." If he did not enter alive into the grave, his prophecy was a sad failure, for the only vital point of resemblance is thus brought to nothing. But the truth is as is strongly corroborated by all the other circumstances attending his crucifixion that he was alive when taken down from the cross. Jesus remained fastened to the cross only for three hours, an interval of time by no means sufficiently long to produce death on the cross. The painful impaling, however, suspended sensibility for a while and produced a loss of consciousness. Thus there was an apparent state of death and consequently he was spared the breaking of bones, a necessary step to ensure the death of those who were nailed to the cross. The darkness caused by an eclipse of the sun and and a violent burst of the storm accompanied with an earthquake, affrighted the Jews who immediately departed and left Jesus to be taken care of by a rich man, a secret disciple, Joseph of Arimathea, who lavished care upon the master. Two or three days' rest in the sepulchre which was in reality a room hewn into a rock, with the anxious care which Joseph bestowed upon his master, resuscitated Jesus, who after this event thought it advisable to bid adieu to his native land and travelled eastward. It has now been proved on the strength of arguments of unquestionable validity that he peacefully passed the rest of his days in the valley of Cashmere, and his tomb in the Khan Yar street at Srinagar, falsifies the legend of his ascent to heaven. Thousands of persons bear witness that the prophet Jesus lies asleep in the sacred dust of Cashmere, and before the light of this fact, the fiction of his ascent to heaven vanishes away as every fabrication must.

The result of a careful investigation with regard to this tomb

has been embodied in a book which shall be published shortly. Articles on this subject will occasionally appear also in this Magazine. I wonder at the crass ignorance of the Missionaries of Christianity who with a dullness which is the common lot of all superstitious people declare Jesus to be God on flimsy arguments. Their deification of a weak man with no proof in their hands, is a disgrace to their boasted philosophy and science.

I have lately been hearing of a messenger of Jesus Christ born in America. John Alexander Dowie, for such is his name, claims to have been sent by the son of Mary in his capacity of Godhead that as his apostle he may draw the whole world to a belief in the despicable dogma of his Divinity. A powerful God, indeed! who could not save himself from a handfull of Jews. A treacherous disciple betrayed him into the hands of the authorities and he was unable to prevent the betrayal or hold back the betrayer. Pinched with hunger, he ran to a fig tree and (bless his omniscience!) he did not know that the tree was barren. When he was asked of the day of judgment when it shall come, he confessed his ignorance, and the most shocking of all, it is alleged, that he became subject to *la'nat* (i.e., was accursed) which means that his heart became impure, turned away from God and was removed further off from Him and His mercy. But the marvels displayed by this God, do not end with the curse. He had to traverse countless millions of miles in space to reach his father, and the distance could not be removed but by his bodily ascent. It was the fate of the Christian Deity to remain involved in contradictions. The son and the father were "one," and yet the son had to travel millions of miles to go to the father. He there sits on the right hand of his father, yet how this could take place, both being one, must be left to be solved by Christian ingeniousness.

But notwithstanding all this Dr. Dowie looks upon the man Jesus as his God, and looks upon himself as his messenger. He further asserts that he fulfils the prophecy of Deut. 18: 15 in which Moses promised a prophet like to himself, and also claims to be Elias and the messenger of covenant. But he must be aware that his

sham deity was never dreamt of by Moses. His repeated injunctions to the Israelites were against the making "of any likeness of any thing that is in heaven above, or that is in the earth beneath" or the "similitude of any figure," for, as he said: "The Lord spoke unto you out of the midst of fire. Ye heard the voice of the words, but saw no similitude, only ye heard a voice. Take ye, therefore, good heed to yourselves, for ye saw no manner of similitude on the day the Lord spoke unto you in Horeb." But Dr. Dowie wants to take advantage of the prophecy of Moses while rejecting the one and invisible God who inspired the great Lawgiver and taking for his God one, who had a mother and four brothers, and sisters to boot. This messenger of Jesus, informed by his mock Deity, awaits a destruction of all Muhammadans and publishes his predictions that all those who do not recognise the son of Mary as their God, and Dowie himself as the messenger of that self-made Deity, shall perish. Here are some of his ejaculations: "Except they repent they shall all perish. They shall all perish Jew and Gentile alike." And again: "That nation, that people, that kingdom that will not recognise Christ as the king, and will not recognise the Christian Catholic Church in Zion as the forerunner, and the front of the Army of the Church of the Living God, that nation or that kingdom will perish, because God has said it."

Since Dr. Dowie is the messenger of the powerful Deity who was crucified by the Jews, I would entreat him to refrain from destroying the whole body of Muhammadans living upon the face of the earth. If they do not take the son of Mary for their God, the fault is not theirs. Where is the requisite proof, and how can they be convinced of the Divinity of one whose very tomb has been discovered in this country. Nay more, they have in their midst the Promised Messiah who has made his appearance, in accordance with the prophetic promises, at the close of the sixth and the commencement of the seventh thousand, with a host of heavenly signs. Moreover, it is not the Muhammadans alone who must perish according to Dr. Dowie's assertion. The Christians themselves are not out of danger. All must perish who though accepting the Divinity of Jesus, do not recognise his messenger in Dowie. "Lon-

don with all its millions, could be destroyed in the same way and time as St. Pierre." " Everything has to come into the Christian Catholic Church in Zion. If you do not come in, you will perish. . . . Your organizations will perish." To be saved, therefore, all the Christian Churches whom Dowie calls "Apostates" must follow Dr. Dowie, the blood of Jesus alone being insufficient to save them. They must admit that as Jesus is God, so is Dowie Elias and the messenger of covenant and the like of Moses promised in Deut. 18: 15. If they do this, they shall be saved; if not, they must perish like the Muhammadans.

In short, Dr. Dowie emphatically asserts and repeats his assertion over and over again, that all must perish who do not admit his authority along with the Divinity of the son of Mary, and the Christians of Europe and America will do well to accept his message. They have no difficulty, for when they accept one groundless assertion regarding the Divinity of Jesus, they may also accept a second one equally, if not more, groundless, and add to the rotten chain of the dogma of Jesus' Divinity, another rotten link of the Elijahship of Dowie. The Christians may thus escape the threatened destruction. As regards the Muhammadans, we hope Dr. Dowie will renounce his claim upon all if the decision can be come to by an easier method. Whether the God of Muhammadans or the God of Dowie is the true God may be settled without the loss of millions of lives which Dr. Dowie's prediction would involve. That method is that without threatening the Muhammadan public in general with destruction, he should choose me as his opponent *and pray to God that of us two whoever is the liar may perish first.* I look upon the son of Mary as a weak human being although I recognise him as a prophet of God, while Dr. Dowie takes him for the Lord of Universe. Which of us is right, is the real point at issue. If Dr. Dowie is certain of the Divinity of the son of Mary, he should publish the proposed prayer with the signatures of at least one thousand men affixed to it. Upon receiving it, I shall address the same prayer to Almighty God and publish it with the signatures of the same number of witnesses. If Dr. Dowie has the courage to accept this challenge, he will thereby open a way for all other Christians to the acceptance of truth. In making this

proposal, I have not taken the initiative, but the jealous God has inspired me upon Dr. Dowie's presumptuous prediction that all Muhammadans shall perish.

Dr. Dowie should further bear in mind that this challenge does not proceed from an ordinary Muhammadan. I am the very Messiah, the promised one, for whom he is so anxiously waiting. Between Dr. Dowie's position and mine the difference is this that Dowie fixes the appearance of the Messiah within the next twenty-five years, while I give him the glad tidings that the Messiah has already appeared. I am that Messiah, and Almighty God has shown numerous signs from earth as well as from heaven in my support. My following which already claims a hundred thousand souls is making a rapid progress. The proof that Dr. Dowie furnishes in support of his extravagant claims is the very height of absurdity. He claims to have healed hundreds of sick men. But why did his healing-power fail in the case of his own beloved daughter where it should have been exercised in the highest degree? Why was he unable to restore her to health whose death has been the most violent shock to him, for which he has not ceased to lament since. In the same way there are many other instances of the cases of his disciples in which he was called in time but failed to afford any relief with the result that his victims perished. It should also be borne in mind that the art of healing is one which is practised abundantly even in this country without any sanctity being attached to the character of those who are skilled in it. I wonder at the simple-mindedness of the Americans who attach any value to this absurdity. Was not the burden of deifying a man sufficient for them that they have added to it another equally heavy burden?

It is important to note that the art of healing diseases from its very nature and its prevalence among different people apart from divine inspiration and irrespective of religious sanctity, cannot serve as a criterion of truth. A sort of therapeutics which may appear supernatural to superficial observers, has been practised among various nations from time immemorial. It is practised by the Hindus. Among the Jews it was a common thing to effect the

cure of certain diseases by means apparently inexplicable. Even now there are men among the Muhammadans who lay claim to the healing of diseases exactly in the manner in which Dr. Dowie does it. The truth is that the healing of diseases is not a proper criterion for judging the falsehood of religious principles, for adherents of any system may be able to practise it. The Gospels themselves relate incidents showing that there were contemporaries of Jesus who were reputed for curing the sick in the same manner as Jesus did, and yet these thaumaturgists were not among his followers. There was even a pool at the time a dip in which had the miraculous power of removing bodily infirmities. The mere capacity to heal certain diseases cannot, therefore, be a serve test for the truth of a religion. In one case only can it serve as a criterion, viz., when two parties each claiming the truth for himself, divide by lot a number of sick men between themselves. In such a case, the party who is able to heal the greater number in comparison with his antagonist, is entitled to claim it as a supernatural sign of the efficacy of prayer in his favor and hence as evidence of his truth. Sometime ago I invited my opponents to ascertain the truth or falsity of my claims by this test but no one accepted this challenge. I am certain that if Dr. Dowie or any one of his co-religionists stands forth even now to meet me on this ground, my God shall surely disgrace him, for he is a liar and his god is an embodiment of falsehood. But the remoteness that exists between us, does not allow of such a contest. I may, however, take advantage of Dowie's own assertion that the Muhammadans stick to falsehood and shall therefore perish. Dr. Dowie would not, I hope, resent the slight amendment that instead of making the whole body of Muhammadans as the aim of his prophetic denunciation, he ought to choose one opponent who may serve the same purpose. Would he hesitate to adopt a method by which he may save millions of lives without the least harm to his own cause? If he does, we must doubt his honesty. Dowie's assertion has moreover a subterfuge about it, for he has placed no limit upon the time within which the Muhammadans must perish. What if he himself dies before his predicted destruction! Shall one go to his tomb then and blame his dead body for his daring falsehood? Is it not a subtle shift to escape the blame of falsity so long as he lives? If Dr. Dowie is in

earnest and his statements regarding the destruction of Muhammadans are *bonâ fide*, and taught to him by the son of Mary, his alleged deity, there should be no equivocation in the method he adopts. It would be braver and more honest on his part to choose a single great adversary instead of hiding himself behind a multitude whose destruction he may be pleased to postpone to any suitable moment. Let him like an honest gentleman obtain permission from his Lord to accept the challenge and take his stand against me. I am an old man over sixty-six years of age and Dr. Dowie is more than eleven years younger than myself and, therefore, on the ground of age, he need not have any apprehensions. Moreover, I am suffering from various diseases and my life does not depend upon my health but upon the the will of God. If the self-made Deity of Dr. Dowie has any power, he shall certainly allow him to appear against me and spare him for many years after me. Dr. Dowie shall attain his object easily for instead of waiting for the destruction of all the Muhammadans, he shall have only to procure my destruction in his life-time, and then he will have in his hands a manifest sign of his mission from Jesus. Millions shall then bow their heads in submission to the son of Mary and recognise Dowie as his messenger. I say it truly that if the hatred of all the Muhammadans of the world for the Christian Deity were placed in one scale of a balance, and the hatred which I alone entertain towards him, in the other, my hatred would far outweigh that of the whole Muhammadan world.

Of all the birds I have an extreme liking for pigeon flesh, because it is the emblem of the Christian Deity. How Dr. Dowie likes it, it is difficult to say. He may for aught we know do justice to it on account of its deliciousness or spare it on account of its Divine sanctity. From our experience of the Hindus of this country, we should have expected the latter alternative, because since they have attached a sanctity to the cow, they do not use its flesh as an article of diet. But the Christians seem to have awkwardly lagged behind their Hindu brethren in this respect. They have shown no respect to dove which is the semblance of their deity who called out to Jesus from heaven: "Thou art my beloved son." From this it would appear that the dove stood in paternal relationship

to Christ who being himself God, the dove may be described as the Father of God. But notwithstanding this extreme sanctity, the Christians eat its flesh unscrupulously and never think of the reverence that is due to it. Thus they pitilessly mince its meat whereas they ought to have addressed it as "Lord." God created man in His own image and therefore human flesh was forbidden to be eaten out of respect for the Divine image. How is it then that the dove which addressed Christ as a son is fondly eaten? The Christians not only eat it but praise its flesh as "excellent for the table." In the *Encyclopædia Britannica* it is stated: "As regards flavour, however, those who have been so fortunate as to eat them, declare that the Fruit—Pigeons of the genus *Treron* and its allies surpass all birds." The Christians, therefore, prize it for its relish without paying any heed to its sacred character. According to the Law of Moses, two pigeons or turtledoves were required as an offering when the woman who gave birth to a child was not able to bring a lamb (Lev. 12: 8). The mother of Jesus, not being in well-to-do circumstances, offered a pair of turtledoves (Luke 2: 24). What a contradiction that on the one hand, the dove is made the semblance of God Himself and on the other the poor bird is not only used as a sacrificial victim but also slaughtered and eaten largely on account of the relish of its flesh. Jesus was crucified once and became thereby the Savior of the world, but the poor dove, notwithstanding that its meat is ever ground under the teeth, has not been granted any share in the salvation business. The statement in the *Encyclopædia Britannica* as to the number of its varieties must be corrected and to the 500 species mentioned there, another species must be added which may be called the Divine Dove. Without including it, the list is incomplete by one.

In short I hold him in abomination who being born of a woman says that he is God, although I declare Jesus Christ to be free from the charge that he ever claimed Divinity for himself. With me such a claim is the most horrible sin and an arch-heresy, but I, at the same time, know that Jesus was a good and a righteous servant of God who never presumed to assert Godhead. I have seen him many a time, but he has always expressed his

humbleness and submissiveness. On one occasion, he and I ate beef upon one table from one dish in *kashf* which is really a state of wakefulness. With expressions of humbleness and love, he told me that he was my brother, and I also felt that he was my brother. Since then I have looked upon him as my brother. I believe in what I saw and entertain the feeling of brotherhood towards him. There is no doubt that Divine wisdom has entrusted a far greater and more important work to my charge and has given me promises of a far greater kindness and grace, yet spiritually, Jesus and I are one in essence. It is for this reason that my advent is his advent. He who denies me, denies Jesus also. He saw me and was pleased, and therefore he who sees me and is not pleased with me, is not of us, neither of me nor of Jesus. Jesus is from me and I am from God ; blessed is he who recognises me, and undone is the person from whose eyes I am hidden.

Now if Dr. Dowie is certain that Jesus is the Lord of the universe, it is his duty that instead of threatening the whole Muhammadan world with destruction, he should adopt the fair method which I have proposed above, by which one man's death in the other's life-time will decide the truth or falsehood of either view. If he is an honest believer in Jesus' divinity, he must defend it and stand by it to the death. But if Dr. Dowie assumes silence and gives no response to this offer, or if having decided to enter the lists he prays in his boastful manner and adopts the procedure herein recorded and then dies in my life-time, in either case it shall be a sign to the whole of America. Upon the manner in which death should take place, it is necessary to impose the restriction that it should not occur through human hands, but it may be the result of a disease, a stroke of lightning, snake-bite, &c. The time-limit within which Dowie is at liberty to respond to this call is fixed at three months from the date that the announcement is issued. And we pray God that He may be with the righteous. Amen.

MIRZA GHULAM AHMAD,

Chief of Qadian,

India.

THE PROMISED MESSIAH & DR. LEFROY,

OR

ISLAM AND CHRISTIANITY.

WE have been asked to publish the following correspondence which passed a little more than two years ago between a representative committee of the Muhammadans and the Bishop of Lahore in connection with a proposed religious debate to be led by the persons whose names adorn the heading of this article. The idea of such a set controversy between the two religions was suggested by Dr. Lefroy himself who was engaged toward the close of winter in the year 1900, in addressing special discourses to the Muhammadans on subjects identical with those which will be found in the challenge to him. Whether his Lordship acted judiciously or otherwise in coming down from his giddy ecclesiastical eminence and taking the humble position of an evangelist or controversialist, thus acting against the commandments of the Holy Ghost, we do not wish to discuss. We cannot, however, help remarking that he rushed in when he saw that there was no prominent adversary in the field, but as soon as he saw that the gauntlet which he had so inadvertently thrown was taken up by a formidable foe of Christianity, his Lordship was too discreet to risk a battle and retired from the field to take shelter in the eminence of his position. Of this, we think, every unprejudiced reader shall be convinced on a perusal of the correspondence which follows. The challenge from the Muhammadans to the Bishop ran thus :—

“ REVEREND SIR,

“We, the undersigned, respectfully beg leave to submit the following proposal to you. As our transient wordly life is passing away like a summer cloud and the time draws near when it shall pass away into eternity and leave not a rack behind, it is our deepest concern that the pilgrimage of life should come to a close in true righteousness and heavenly bliss, and that we may breathe our last as professors of a faith which shows the path to Divine Will. If we are

not on the right path, we are ready heart and soul to accept the truth provided it is elucidated to us with clear and cogent arguments. If any one can pluck up courage to come forward and prove to us the truth of the Christian religion, he shall lay us under the greatest obligation. It is our hearts' inmost desire and we are always anxious that an inquiry be made into the comparative merits and excellences of Christianity and Islam, and that on the result of the investigation we should bow submission to the Holy Prophet who transcends the whole world in the purity of heart, excellence, Divine power and moral rectitude. Since we have heard of your lectures at Lahore on the subject of "*The innocent prophet*" and "*The living apostle*," we are of opinion that among the Christians of this country you are unrivalled in religious learning. It has since occurred to us that no one can better represent the Christian faith than yourself on account of your vast and practical knowledge, your acquaintance with Arabic, Persian and Urdu languages and your amiable and polished manners. On the the other hand, when we cast a glance on the learned men among the Muslims, we are convinced that the best representative of Islam is Mirza Ghulam Ahmad Qadiani, the Chief of Qadian who not only lays claim to the Promised Messiahship but has made good that claim by strong and conclusive arguments, and has proved himself to be the Promised one whose appearance has been foretold in the Holy Quran and the Bible. About thirty thousand persons living in different parts of the world have a staunch belief in his doctrines and admit him as their spiritual leader. In short, among the learned Christians in the Punjab and India your presence is of the utmost importance, and among the Muslims that of the Mirza whom God has chosen and anointed with His own hands. Fortunately for us, therefore, we may avail ourselves of your abilities on the one-side, and of God's Messiah's on the other. On these considerations we humbly request you to hold a controversy with the Promised Messiah on several contested points. The Messiah has kindly given his consent to discuss the following five questions :—

" 1. Which of the two prophets, Jesus and Muhammad, may peace and the blessings of God be upon them, can be shown, from his own book or by other arguments, to be perfectly *ma'sûm* ?

" 2. Which of them can on the same authority as above be de-

servedly called the Living prophet and possesses Divine power ?

“ 3. Which of them is on like authority entitled to be the intercessor ?

“ 4. Which of the two religions, Christianity and Islam, can be called the Living faith ?

“ 5. Of the teachings inculcated in the Holy Quran and the Bible, which is the more excellent and natural ? Discussion on Unity and Trinity falls under this head.

“The controversy shall be regulated by the following conditions :—

“ I. One day shall be dedicated to the discussion of each question, and thus the controversy will come to an end in five days.

“ II. Three hours shall be allowed to each party every day.

“ III. Each party shall bring forward proof in support of his own prophet or book and shall not be allowed to attack the book or the prophet of the opposite party. For, such attacks are not conducive to any good and often injure the feelings of the party attacked. The public on a comparison would be able to know the strength or the weakness of the arguments brought forward by each party. Each party shall, however, have the right to refute attacks which could in all likelihood be made by the other,

“ IV. The controversy shall be conducted in writing and each party shall be attended by an amanuensis who shall write whatever is dictated to him. Each party shall also be attended by a person who shall read aloud to the audience the contents of the writing. After this a copy of the writing duly signed shall be furnished to the opposite party.

“ V. The controversy shall take place at Lahore. The fixing of the place of the meeting and other necessary arrangements shall be in your power.

“ VI. After the close of the controversy either or both of the parties shall publish the speeches of both the parties in the form of a pamphlet. No addition or alteration shall be made by either party.

“The Promised Messiah, the leader on the Muslim side, has given his consent to these conditions and as they are very plain and equitable, we hope they will meet also with your approval and that you would kindly inform us at your earliest convenience as to the time when you are prepared for holding such a controversy. We also humbly beseech you not to reject this proposal but to accept it in the name and for the honor of Jesus Christ. We hope that for the sake of that beloved and chosen prophet of God, you will intimate to us your acceptance of our proposal by means of a printed letter. In this request there are no absurd conditions or terms from which reason may recoil. The controversy is to be conducted on entirely civilised principles and is based on good wishes and a search after truth. Moreover, when our request to an eminent person like yourself is accompanied with an adjuration in the name of Jesus Christ, we are quite certain that you will accept this proposal, although the time at your disposal may be short, without any alteration or amendment for the honour of Jesus’ name. For we know that if a similar request had been preferred to us by any body in the name of Jesus Christ, we would have looked upon its rejection as a deadly sin and an affront to Christ’s dignity. How can it be expected then of you who lay claim to an unbounded love for Jesus Christ, of judging which we have got this first opportunity.

“The reply should be addressed to Maulvi Muhammad Ali, M.A., L.L.B., Pleader, Qadian, who is the Secretary of this Committee.”

Our space does not allow us to reproduce the large number of signatures appended to the challenge. The *Pioneer* wrote:—

“The letter has a great many signatures, of which the first few names will be sufficient to indicate the widespread interest and expectation with which the Muhammadan community are looking forward to the encounter.”

In reply his Lordship wrote :

“HARVINGTON, SIMLA,

“12th June 1900.

“DEAR SIR,—I have received a printed letter, signed by yourself

and a number of other gentlemen, asking me to appoint a time and place for a public discussion with Mirza Ghulam Ahmad of Qadian, on certain tenets of Christianity and Islam. I am sorry that I cannot accept the proposal which you make, and this chiefly for the following reasons :—

“ 1. I decline to meet Mirza Ghulam Ahmad in any such friendly relationship as the discussion which you propose would involve. The Mirza Sahib, in venturing to call himself the Messiah, assumes with no shadow of authority that name by which we Christians are called and which we regard with profoundest reverence, and offers in my opinion a most grievous insult and dishonour to Him Whom I worship as my Lord and Master. How then can I possibly consent to meet him in a friendly way ?

“ 2. You refer in your letter to my own desire in all controversy to conduct it with entire courtesy and with respect for the feelings of those with whom in matters of belief I am compelled to differ. I can honestly say that it always has been my sincere wish to conform to this rule, and to utter nothing which could legitimately hurt the feelings of those who hold views differing from my own. When, however, I read what the Mirza Sahib has from time to time written on the subject of the Christian Faith, and see with what bitterness and scurrility he refers to incidents in the life of our Lord Jesus Christ as narrated in the four Gospels which we Christians receive and reverence as part of God's Holy Word, I can only draw the conclusion that he does not set before himself the same standard of courtesy and respect for the feelings of an opponent in controversy as that at which I have always aimed. On this ground, therefore, again I am not willing to meet him on a common platform.

“ 3. The Mirza Sahib may, as you assure me, have a considerable number of followers, but no one can deny that his claim to be the Messiah is entirely rejected and indeed treated with ridicule and contempt by an overwhelming majority of Muhammadans in this Province ; therefore while I, however unworthy I may personally be, am in some sense truly representative of the Christian community by virtue of the office which I hold, the Mirza is not, in any sense what-

ever, representative of the Muhammadan community. Why then should I consent to meet him on an equal platform ?

“4. It is necessary to remember that, since my appointment as Bishop of this Diocese, my *primary* work must necessarily be that of attending to the wants of the Christian Church, and doing my utmost to strengthen it and build it up from within in the true faith of God and in holiness of life, and that consequently the work of a simple evangelist (*i. e.*, of one who devotes his time to preaching to, and in various methods striving to bring to a belief in the Christian faith, those who are at present outside of it) can only occupy a secondary place in my time and thoughts. It is indeed a work to which I am greatly attached, and in which I engage with much pleasure, but when God has called me to serve Him in another way, I must obey His voice. I cannot, therefore, in any case give up from my primary work the amount of time which you desire for the purpose of controversy of this kind.

“5. Lastly I think it very important to emphasise a great difference of standpoint between yourself and me as regards the possible results to be obtained from such religious controversy. In your letter you express your desire that “on the result of the investigation we should bow submission to the Holy Prophet who transcends the whole world in the purity of heart, excellence, Divine power, and moral rectitude.” In other words you consider it possible to ascertain the path of true religion and prove conclusively the superiority of one religion over another by purely intellectual controversy. I believe that this view is fundamentally wrong and contrary to the teaching of God’s Holy Word ; and that its prevalence in the minds of many in this country is doing enormous injury. I cannot, therefore, consent to give countenance or support to it by any action of mine. We believe that religion appeals not to the reason only but to the whole of man, his will, his feelings, his moral desires, his capacity of faith, in short to his heart as well as to his head. In the teaching of our Lord Jesus Christ, the knowledge of God and of His true Faith is connected not so much with acuteness of intellect as with purity of heart and humble obedience to Him in the actions of life. Thus on one occasion Christ says : “Blessed are the pure in heart for *they shall see God.*” (St.

Matthew, v. 8). And again in another place, which is, I think, of immense importance in this connection, He says : " If any man willeth to do His will (that is, God's will) he shall know of the doctrine, whether it be of God or whether I speak of myself " (St. John vii : 17). My own firm belief is, that no man can be brought to a living knowledge of the true God except by the help of His Holy Spirit, and that such help is given as I have already indicated to the penitent and pure in heart and the humble and upright in life rather than to those men of acute intellect, who are best able to sustain well a part in religious controversy. It is quite true that I do think it very desirable for the members of the two faiths (Christian and Muhammadan) to come to know each other, and to understand each other's beliefs much better than has been the case in the past. This is why I am myself glad, on the one hand, at times to study those writings of your faith which may best enable me to understand its true contents and doctrine ; and, on the other, to give lectures such as those recently delivered in Lahore, thereby affording an opportunity for questions to be asked by which those who are present may, perhaps, come to a truer and clearer understanding of the doctrines of the Faith than they previously possessed. But this, I think you will see, is very different from joining in a controversy the professed result of which is to be the acceptance by those who take part in it, of that religion, the claims of which to be divine should seem at such a time to have been most conclusively demonstrated. It is not, therefore, possible for me at any time to engage in a discussion on this condition. Although this letter is not in print it is entirely open to you to have it printed, or to make such use of it as you deem desirable. I assume that I am dealing with Muhammadan gentlemen, and that, therefore if printed at all, it will be printed in its entirety and without any variation.—I beg to remain, Sir, your most obedient servant." (Sd.) G. A., Lahore.

The Committee of the Muhammadans requested the Bishop to reconsider his decision and wrote :—

" QADIAN :

" *Dated the 10th July 1900.*

" RIGHT REVEREND SIR,

"Your Lordship's reply refusing to enter in a fair controversy with

Mirza Ghulam Ahmad, the Chief of Qadian, was intimated to the Committee and received with deep regret. The reasons on which your Lordship's refusal is based are the result of certain misconceptions and errors, and I have been directed to deal with them at full length in a pamphlet which will shortly be published in case the reply to this request is as disappointing as to the former. Before sending the proposed pamphlet to print, however, it has been thought advisable once more to urge to your Lordship the necessity of such a controversy as a large majority of the Muslim public is anxious to hold.

"The Muslims and the Christians equally longed to see the proposal accepted and many of the foremost Anglo-Indian papers not only expressed an interest in it but clearly stated their opinion that the proposal, from whatever point of view one may look at it,—from the high repute, learning and influence of the proposed champions, the quarter from which the challenge came, the questions that were to be discussed, the fairness of the terms and last though not the least from the highly beneficial result that was expected to come out of it—deserved your Lordship's unqualified acceptance. The members of the Muslim community who ventured to address you on this point hailed from all parts of the country and were all men of good position and high education whose request deserved a deeper consideration. The proposal was made in an earnest and sincere spirit to lead, if possible, the public out of the sea of doubt in which it floated as to the true religion. The terms were as fair as could be desired, for hostile attacks were excluded from the pale of the controversy. Your Lordship's work as a Missionary for many years in this country, your acquaintance with the manners, creeds and language of the Eastern people, the toleration with which you allowed the Muslims to refute your arguments in the lectures delivered by you at Lahore—to which facts immense importance was added by your present exalted position—, all combined to convince the Muslims that you would be the best representative of Christianity in the fair field of controversy. Your initiative in calling upon the Muslims to prove the innocence and life of their own Prophet against those of Jesus Christ—a sort of controversy in which one side was quite unprepared and unrepresented—was a further inducement to the Muslims to offer to Your Lordship a field of discussion in which the merits of both the

religions and their founders could be more properly and fairly tested. It is also noticeable that the representative whom they proposed to bring into the field against your Lordship was no *Mulla* or preacher of ordinary degree, for in offering such an opponent they would have made light of your abilities. To do justice to your position and talents, therefore, an adversary was proposed who occupied no mean position but whose claims to the high spiritual rank of the Promised Messiahship had attracted the attention of the whole Indian continent for several years past, and whose sect made a marvellous progress notwithstanding the bitterest opposition from within and without. With two such remarkable personages as the champions of the two great religious systems of the world, the public should not be left in the dark as regards the solution of a question that has occupied the greatest minds of every age. Although your Lordship deems the reparation of the Christian Church from within as your primary duty, yet it cannot be denied that the primary duty of every good Christian must be that of bringing light and life to those who in his opinion have fallen into the pit of death and darkness and who are therefore in a much more dangerous state than those who have received baptism. The latter at any rate are saved from hell while the former shall, according to the Christian belief, be doomed to everlasting fire and punishment. As to which is the business of first importance, whether ministering to the needs of those who are already out of all danger or taking those by the hand who are falling into the pit of death and darkness, I leave to Your Lordship's conscience to decide. Could the proposal be rejected on the ground that your Lordship cannot set apart five days out of your whole life for such a good deed ?

"Again your Lordship has declined to meet Mirza Ghulam Ahmad in any friendly relationship for his having assumed a name which the Christians honour and worship as their Lord and Master. Had it been even as your Lordship thinks, it could not have been a good ground for hatred and the cessation of friendly relations, for the Holy Bible inculcates love towards enemies. Treatment of this nature towards an adversary cannot be expected from the followers of any religion, not to say anything of a Christian and especially of a Church dignitary whose duty it is not only himself to act upon Matthew V, 44, but also to teach that doctrine to the laity and to preach it to the

non-Christians. But I may assure you that the Mirza Sahib does not assert that he is actually Jesus Christ but one coming in that Prophet's spirit and character and preaching after his manner, as John came in the spirit and power of Elias. Moreover, the Muslims honour Jesus as a true and eminent prophet and the Mirza Sahib, being the foremost Muslim of his day, pre-eminently does so, whereas millions of people who do not profess the Christian or Muslim faiths do not look upon him even as a prophet and thus offer the greatest affront to his dignity, and your Lordship must often, I suppose, have come into contact with such persons. Yet I do not think that your Lordship has ever expressed the same feeling of hatred towards them as you express towards Mirza Sahib in your letter to me.

"Here, however, I must state another point of material importance for your Lordship's consideration. When this matter was referred to the Mirza Sahib and he was asked whether, as your Lordship declined to meet him in a friendly way, he also was disposed to entertain similar feelings towards your Lordship, he gave the following reply :—

"I do not look upon any one in the world as my enemy. I hate not individuals but the false beliefs they entertain. As regards individuals, my feelings towards them are of the utmost sympathy and good wishes. How can I then regard any one as my enemy who enjoys respectability among his own co-religionists and is moreover honoured for his position and learning. I love him though I do not like his doctrines, but my hatred towards these doctrines extends only so far as the attributes of God are ascribed to human beings and human faults and weaknesses to the Lord of the Universe. I am not averse to meeting his Lordship in a friendly way for it is possible that either party may reap some advantage from the other, as the seed of sincerity must bear fruit. It is the first requisite in the performance of a man's duties as a reformer or preacher that he should receive those who hold views differing from his own, in the most cordial and cheerful manner. In truth, I would not only be departing from my functions as a reformer but dealing at the same time a death-blow to all moral laws if I regard as my enemies, persons who deserve compassion for having unfortunately fallen into errors. Such a step on my part would only deprive a large majority of those noble and holy

truths which it is my duty to preach to all.' And further added—

“ ‘Nobody can do any good to a person whom he regards as his enemy but I say truly that if ever an opportunity offers itself when I find it in my power to do both good and evil to his Lordship, I will do him a good that will surprise the world. The power to call people to the path of righteousness and a zealous desire for their transformation grow in true love. Enmity obscures wisdom and extinguishes sympathy. The Holy Quran says عزيز عليه ما عنتم حريص عليكم and in another place لعلك باخع نفسك الا يكونا مؤمنين In other words, ‘ We have sent unto you a Prophet whose heart is full of sympathy for you so much so that all your cares and anxieties grieve him in the same manner as if they had actually happened to him, and he is always anxious for your comfort and happiness;’ and again, ‘ Shalt thou, O Prophet ! put an end to thy life on account of grief that these people do not accept the truth.’ The last verse contains a reference to the true sacrifice of life which the Prophets of God make for the reformation of the people. These are the verses upon which I act and one can easily understand from this the nature of my feelings towards those who regard themselves as my enemies.’

“ Before I close this letter let me also assure your Lordship that the proposal although signed by a few followers of the Mirza Sahib is one of whose acceptance the Muhammadan public is in general anxious to learn. The Mirza Sahib does not differ from other Muslim sects in the essential points of faith, but the points of difference are only secondary such as exist in the different sects of every great religious system, Christianity being no exception. If your Lordship attaches any importance to this point, thousands of educated Muslims who do not follow the special doctrines of the Mirza Sahib, will be glad to put their signatures to the proposal.

“ With the copies of the translation which your Lordship asked for, I take the liberty to send to you the *Indian Daily Telegraph* of the 19th ultimo, which contains some remarks on this challenge.

“ I hope your Lordship will on reconsidering your reply come to a different conclusion and not disappoint so many anxious hearts that await its acceptance.”—(Sd.) M. MUHAMMAD ALI, *Secretary*.

But his Lordship could not be moved to acceptance, and wrote in reply :—

HARVINGTON, SIMLA,
12th July 1900.

“ DEAR SIR,

“I have received your letter of the 10th instant, but I have nothing to alter in, or add to, the reasons assigned in my former letter for declining the controversy with Mirza Ghulam Ahmad to which you invited me.

“Thank you for the spare copies of your previous letter which you have kindly sent me.”—(Sd.) G. A., Lahore.

A reference to the press opinion, on the challenge and Dr. Lefroy's refusal thereof would, we hope, enhance the interest of this correspondence. But our space does not allow us to quote more than one instance in each case. The *Pioneer* when publishing the challenge in its columns headed it with the significant remark : “Undoubtedly great interest will attach to the meeting if Dr. Lefroy does decide to enter the lists.” The *Indian Daily Telegraph* wrote in its issue of June 19th, 1900 :—

“ We reproduce on another page a most interesting religious challenge from the school of Islam in this country which follows Mirza Ghulam Ahmad of Qadian to the Bishop of Lahore. It is interesting because it seems to be put forward in an earnest and sincere spirit. Mirza Ghulam Ahmad Qadiani is the Chief of Qadian, and, according to the wording of the challenge, ‘not only lays claim to the Promised Messiahship but has made good that claim by strong and conclusive arguments, and has proved himself to be the promised one whose appearance has been foretold in the Holy Quran and the Bible.’ It seems that the following of this somewhat remarkable personage numbers about thirty thousand* ‘in different parts of the world,’ and his friends and disciples are anxious that he should hold an elaborate and learned argument on the respective truth of Christianity and Islam

* The number now amounts to about a hundred thousand.

with the Bishop of Lahore, whose lectures at that place have convinced the Muhammadans that he is 'unrivalled in religious learning in this country. His vast and practical knowledge, his acquaintance with Arabic, Persian and Urdu and his amiable and polished manners are also enumerated as further reasons why he should be asked to enter into a controversy with this champion of Islam. The challenge throughout is worded in conciliatory terms and an evidently keen desire for a formal and set controversy *in fair terms to both parties* on the 'comparative merits and excellences of Christianity and Islam' (not Islam and Christianity) and the challengers who are great in numbers and hail from all parts of India, hope by adjuring the Bishop in the name of Jesus Christ to gain his consent to a controversy.

"We are of opinion that the Bishop would do well to accept the challenge. To assume a superiority that cannot stoop to controversy would be a mistake, as the challengers would be entitled from their point of view to say that the case being undefended went by default and to claim the victory. Also the fact that Mirza Ghulam Ahmad Qadiani is not the "promised one whose appearance has been foretold in the Holy Quran and the Bible," ought not to influence the learned Bishop towards a refusal to enter into argument with him. This question is not to be discussed in the proposed controversy, but the Bishop may possibly convince his opponent of error if the challenge is accepted. The fact that the Muslims desire to pit their "Messiah" against the Bishop is the highest compliment they could desire to pay to his learning; they wish to intimate that they recognise him the first authority in India. Again, we do not see how the Bishop can plead that such an elaborate controversy would take up too much of his time. He should on no account lose an opportunity of refuting, silencing and convincing much opponents, especially where he is desired to prove, 'which of the two religions, Christianity or Islam, can be called the living faith?' and 'of the teachings inculcated in the Holy Quran and the Bible, which is the more excellent and natural?' We should like to see the challenge accepted because we think it would prove highly interesting."

The Indian Spectator wrote on the Bishop's refusal:—

"The Bishop of Lahore seems to have retired with more haste than

dignity from a challenge which he had himself provoked. His Lordship sometimes back, set before himself the task of proving to Muhammadan audience that Christ was the true Messiah and the challenge was taken up by Mirza Ahmad of Qadian to whose claims of Messiahship we referred sometime ago in these columns. Now, Mirza Ahmad may, for aught we know be a rank impostor, or he may really believe himself to be what he claims to be. In either case we do not see why the Bishop should decline to argue with him. His Lordship speaks of Mirza Sahib as offering "a grievous insult and dishonour to Christ by venturing to call himself the Messiah." The Jews of two thousand years ago crucified Christ for the self same reason. They felt insulted by his venturing to call himself the Messiah. What is even more strange is the Bishop's pointing to the fact of Mirza Ahmad's claims "being treated with ridicule and contempt by an overwhelming majority" of Punjab Muhammadans, as conclusive proof of the falsity of those claims. When Pilate asked assembled Jews as to whom they would like to be liberated on the day of the passover—Christ or Barabbas?—they unanimously voted for the impenitent thief. Did that prove that Christ's claims to Messiahship were unfounded. We are not among the followers of Mirza Ahmad and have not intention of upholding his claims in preference to those of Christ, but we object to the logic of the hastings being introduced in discussion on religion. If the whole Muslims would have acclaimed the Mirza, would the Right Reverend prelate of Lahore have altered his opinion of his mission. Religious beliefs in this country are in a state of dissolution just now. It behoves those who are anxious to see them crystalize round the truth, not to employ arguments which are not of the purest temper."

From this correspondence and the press opinions it would appear that Dr. Lefroy was urged to enter into the controversy which he had himself provoked, both by his opponents and his co-religionists, but he could not be prevailed upon. Public opinion was very strongly in favor of the acceptance of the challenge, and the challengers themselves did all that was in their power to induce the Bishop to resume the position which he had himself first taken, but his Lordship was deaf to all exhortations. If Dr. Lefroy's reasons are on a critical examination

found to be peurile and absurd, the conclusion will be inevitable that his Lordship left the field into which he had entered of his own accord, with a blot of defeat on the back of Christianity. Had he been prompted to address his lectures to the Muhammadan public of Lahore with a sincere desire to show them the truth, he could not have acted in the discreditable manner in which he did afterwards. His one-sided lectures at Lahore where no rejoinder could be expected, and his subsequent refusal when he was asked to discuss the same questions in a fair controversy gainsay his Lordship's boasted love of justice and fair play.

It will not be out of place to look into the reasons urged by his Lordship. We shall be obliged to refer again and again to Dr. Lefroy, because he attacks the Promised Messiah personally and not his doctrines and teachings. A surface glance leads us to the conclusion that although his Lordship is pleased to call them reasons, they are really lame excuses to avoid a fair controversy in which he was required to *prove* the truth of the Christian religion. The most impotent of these excuses which the Bishop regards as the most important is that which heads the list. How can he meet in a friendly way a person who inspired by God claims to be the *Messiah*, because by assuming such a name, he offers "a most grievous insult and dishonour to him whom his *Lordship* worships as his "*Lord* and Master." Indeed ! such a thing seems to be impossible. But why does his Lordship love to be addressed as "*my Lord*." Is it not "a most grievous insult and dishonour" to him whom he worships as his "*Lord*." Are we not entitled to advise his Lordship in the *polite* words of Jesus Christ as narrated in Matt. 7: 3-5, or at least in the more civilised words of a modern statesman that it would be better for the ministers of Jesus "to take the beam of their own eyes before endeavouring to remove the mote from their neighbour's eye." Why does not his Lordship mind the plain injunction of the Gospel which says "neither be ye called masters," and why does he assume the still loftier form of being addressed "*my Lord*," "*your Lordship* "? His only answer can be that he is legally entitled to it. But has a legal title more force with him than the text of the Gospel ? Why does the Bishop love to be called "*Lord*," while hating the man who inspired by God calls

himself the Messiah? Why do not the ministers of the Gospel first make a representation to the Government that no one should be called "Lord" in future? Or do they think that Jesus made a mistake in the two texts "blessed be ye poor" and "neither be ye called masters," for he took the Gallilean fishermen as the type of his ministers?

But if simply the name Jesus or Messiah is objectionable in the case of any other person than the supposed God of the Christians, his Lordship will have to face other difficulties. How shall he account for the names of the fifteen men living at the time of the Christian era who bore the name of Jesus. And how shall he reconcile the divinity of Jesus with the fact that the robber whose surname Barabbas is found in the English Gospels also bore the name of Jesus? In proof of this fact we may only mention that the revised editions of the Greek Testament (Fritzsche and Tischendorf) read in the place of Matt. 27 : 17 ("whom will ye that I release unto you? Barabbas or Jesus which is called Christ"), "Jesus Barabbas or Jesus which is called Christ," and that the same reading occurs in no less than twenty-one Greek Manuscripts. Has not his Lordship ever considered that this historical fact offers "a most grievous insult and dishonour" to his master.

Why is the Bishop offended if another man does not look upon Jesus as God. It is his business to prove the Divinity of Jesus first and then he shall have a right to be offended at its denial. In assuming the name of Messiah, Mirza Ghulam Ahmad has offered no insult to Jesus except that he has brought him back from his false position of Divinity to the level of mortals. Did not Jesus take his flesh and bones in the womb of a woman called Mary, and then come into the world in the same manner as mortals do? Was he not subject to infirmities and diseases of every sort and did he not feel hunger and thirst like ordinary mortals? Was he not brought up like a mortal with his younger brothers and sisters? Was he not rejected and beaten by a small community of the Jews and arrested and dragged into a court of justice? Did he not after all like an ordinary mortal meet his fate with the despairing words "Eli Eli, lama Sabachtani" on his

lips ? Did he work a single miracle greater than those which the former prophets did ? And yet his Lordship is offended because Jesus is treated as an ordinary man. In demanding reverence for his opinions from an adversary whose task is to discuss and refute them, the Bishop commits the logical error of having a controversy decided in his favor before it is commenced. He was required to prove the Divinity of Jesus but he requires an adversary who should admit it first. How did his Lordship manage his missionary work when he had not yet the good fortune to occupy the high position of a Church dignitary ?

Does Mirza Ghulam Ahmad make an assertion which he is unable to prove ? He claims to be the Messiah about whose advent there are prophecies in the Old and New Testament, as well as in the Word of God and the word of His Prophet. And yet he does not depend upon the prophecies only but offers independent proof of the truth of his mission from God, a proof of a far more valid character than that which was given by Jesus. If his Lordship could make himself as earnest in the search after truth as the Jews who demanded of Jesus a proof of his Divine Mission, he would find abundant proof of the truth of Mirza Ghulam Ahmad's claims. The apparent objections to his claims are far less severe than those which existed against the claims of Jesus. Our space does not allow us to treat this subject at any length here, but we shall consider one instance. The greatest objection to Jesus' claim was that according to the plain words of the prophecy, Elijah ought to have come before him. Jesus insisted that John was Elias but the Jews would not allow such a perversion of the sacred words. Why did not Almighty God say to them that not Elias but someone in his spirit and character, shall come before the appearance of Jesus ? To this valid objection of the Jews, Jesus did not, and the Christians cannot even now, give an answer. If Jesus had the power of raising the dead, why did he not raise Elias first of all and silence the importunate Jews. The Christians prefer a similar objection against the claims of the Promised Messiah. He says that he has come in the spirit and character of Jesus, but they say that Jesus himself must come back. The validity of their objection is however broken in more ways than one. In the first place Jesus him-

self explained to them the meaning of second advent. He explained the second advent of Elias to mean the advent of a person in his spirit and character. He clearly refuted the idea of a personal second coming of anybody and therefore his own second advent cannot be taken in any other sense. If the second advent of a person does not mean the advent of another in his spirit and character, Jesus was an imposter, for his claim was falsified on the very face of it, and if it does, the second advent of Jesus means not his own coming but that of a person in his spirit and character. His Lordship may adopt whichever alternative he likes and he has his choice of standing on either horn of this dilemma. But Jesus made himself more plain. He asserted in plain words that he shall suffer in the same manner as Elias suffered. "But I say unto you that Elias is come already, and they knew him not but have done unto him whatsoever they listed. Likewise shall also the son of man suffer of them." (Matt. 17 : 12). The son of man shall suffer in the same manner as Elias suffered. But how did Elias suffer? Not in his own person *but in the person of John, in his second advent. Similarly the son of man shall suffer in his second advent in the person of another man who shall come in his spirit and character.* We, therefore, say to the ministers of Jesus in their master's words though with more truth. "And if you will receive it, this is" the Messiah "which was for to come; he that hath ears to hear, let him hear." Jesus moreover likened his coming to that of a thief (Matt. 24 : 43). The watchmen watch one way and the thief takes another. So has it happened in the case of Jesus. The Christians wait his own coming but he has made his appearance in the person of another. They must now give up all extravagant and unreasonable theories. According to their own calculations, the time of his advent has already come. If he does not come now, he will never come.

The Promised Messiah moreover does not like Jesus refuse to give proof of his mission. At the request of Atham, a well-known Christian of Amritsar, Almighty God showed a heavenly sign at his hands which launched Atham into the grave. The Christians could have profited by it, but they did not, like the Jews of old. Again at the request of Lekh Ram, an Arya Pundit, he prophesied his

destruction within six years and furthermore gave details as to the manner, the date and the hour of his death. This prophecy which was published among millions of men beforehand by its utterer as well as by its victim was fulfilled in all details at the prophesied hour. In fact, the Messiah has shown more than 150 supernatural signs, to which evidence is borne by millions of men, and anyone who demands a sign even now in earnest, is not disappointed. There is no valid proof of the truth of the fulfilment of a prophecy unless its facts are published before its fulfilment. To relate miracles and prophecies years after their occurrence is an easy task and the books of all nations abound with such stories. But the Promised Messiah is a living witness to the truth of miracles and prophecies. His prophecies are all published before their fulfilment, so that when they are fulfilled in due time, the public is able to see their truth. The Christians cannot claim a single prophecy of this sort for Jesus. His only prophecies that were published before their fulfilment have proved a sad failure to the great bewilderment of his ministers. When we look at Jesus, as represented in the Gospels, we meet with a fine contrast. He did not only take precautions to avoid being known, but when the learned Jewish priests demanded of him a sign of his truth, his only reply was "no sign." The Pharisees in their anxiety to ascertain the truth of his claims entreated him to show a sign. "But he answered and said unto them, an evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas." (Matt. 12:48). Dr. Lefroy, we hope, will never like to hear similar words from the present Messiah. And he need not, for he is willing to show him a sign if he comes in earnest. But the sign which Jesus meant to give them was to appear after his death and, therefore, could not serve as proof of his mission and could give no satisfaction to the enquirers. Jesus observed this obstinate silence throughout his career. On another occasion, when the Pharisees asked of him a sign from heaven in support of his mission, he sighed deeply, perhaps because he had not the power to show a sign, and said: "There shall no sign be given unto this generation." The present generation is, therefore, much more fortunate, because its Messiah gives proof of his mission and shows and has shown heavenly signs in abundance.

Instead of refusing to enter into a controversy on this ground, the Bishop ought to have taken this occasion of silencing an adversary who was eradicating the evil doctrines of Christianity. His Lordship's refusal simply betrays his disability, and with this excuse, he has only tried to cover his defect. No one ever requested his Lordship to prove to Muhammadans the truth of Christianity; nor was it his proper sphere. But he took the initiative and proposed to solve the mystery of Christianity to Muslims; not because he had actually any proof in hand,—his own subsequent conduct negating any such idea—but because he wished to overawe the judgments of the common people who he thought would look to him as a god on eminence and believe in his words without questioning their truth. His missionary activity could not lie dormant so soon and of this combined with his high ecclesiastical position, he thought of taking an advantage in order to exercise an undue influence on the ignorant masses. As soon as he saw a Muhammadan leader ready to meet him on his own ground he beat a retreat giving to Islam a decided victory.

Dr. Lefroy's second "reason" for retreat, goes against Jesus and his followers and not against the Promised Messiah. He refers to the "bitterness and scurrility" of the Promised Messiah in referring to "incidents in the life of Jesus Christ." Is his Lordship unaware of the base scurrilities of the Christian Missionaries with regard to Islam and its noble founder, especially when he has himself been a missionary for so many years? Does he not know that the vilest epithets which their vocabulary affords have been heaped upon the Prophet of Islam by the preachers of the Gospel? The basest motives have been assigned to his words and deeds and every circumstance of his life has been cruelly distorted by the Christian carpers. Has his Lordship ever done anything to eradicate this evil from among his Missionary brethren? The scurrilous writings of the professional preachers of the Gospel have again and again stirred the blood of the Muhammadan community and it was to pour oil on troubled waters that the Messiah sometimes wrote with a just severity, and thus afforded an exit to the excited passions of the people which would otherwise have assumed a more dangerous form. The initiative was

taken by the ministers of the Gospel and the Messiah only resorted to a harsh measure to provide a remedy for the evil which the Missionaries had wrought. But there is another reason for the Missionaries taking the writings of the Promised Messiah as harsh. They assume a certain superiority and want to introduce the principle of inequality in the domain of thought. They assume that it is everybody's duty to adopt a reverential attitude towards their opinions whether right or wrong. In the case in hand, for instance, the Bishop is offended because inspired by God Mirza Ghulam Ahmad claims to be the Promised Messiah and thus assumes an equality with or even a superiority over Jesus of Nazareth. But he himself following his passions calls the noble Prophet of Islam an impostor and depicts him in the blackest colours and still thinks that he is fair to Islam and has respect for the feelings of the Muhammadans. In fact, the flock of Christ will say whatever they like regarding the founders of other religions but cannot hear one syllable uttered against that of their own. They worship the son of Mary as their God and themselves love to be worshipped as minor gods. They are all rage against the man who ventures to criticise their opinions. Truth is a bitter dose indeed for those who stick to falsehood. The only fault of their opponent is that he offers truth.

His Lordship cannot but be aware of the depraved and scurrilous tone of his fellow-workers. Did he then, or did any other Minister or Missionary of the Gospel of Jesus, ever take steps to stop this mean course? It was the Promised Messiah who made three several representations to the Government to enact laws to stop the vulgar course in which controversies were conducted by petty controversialists. Had the Missionaries made similar prayers, the Government could have seen its way to adopt the plan proposed by the Promised Messiah. And last of all did not the first letter addressed by the Muhammadans to the Bishop contain express rules that no attack upon the opponent's religion shall be allowed, and that each party shall only afford the proof of the truth of his own. But if the Bishop in spite of these assurances thought it expedient to remain aloof from the controversy, he was afraid of his own shadow and not of any substantial thing.

We dismiss the Bishop's second reason with one word more. If he sees any bitterness in the language of the Promised Messiah; he must ascribe it to a similarity with him whom he worships as his "Lord and Master." The harshness with which Jesus treated the Jewish leaders is only proverbial among that people. The Jewish writers all complain of the scurrility of Jesus' language towards their leaders and priests whom he always attacked with violence. The Jews addressed him in polite words calling him "Master" and "Rabbi," and demanded proof and signs. But they were in return addressed as hypocrites, sons of vipers, an evil and adulterous generations, &c. In fact these were common words with him. He plainly denounced the respectable men and women and the elders of the Jews as worse than publicans and harlots. Did it not injure their feelings? Yet they were still respectful towards him. The Jewish leaders in fact showed a leniency far surpassing that of any of the modern priestly and missionary classes however civilised the latter may be in appearance. Indeed his Lordship ought to sympathise with the respectable leaders of the Jews who held high positions under the Government and who were spoken of by Jesus as worse than harlots, termed an adulterous people, likened to swine and dogs, addressed as sons of vipers, referred to as asses and styled as blind men. Fools, ignorant, hypocrites, and full of all manner of corruption, were his common forms of address to them. In fact Jesus seems to have exhausted the whole abusive vocabulary and the Missionaries only imitate him in their vituperations. With such a "Lord and Master," his Lordship ought to have been more careful in bringing the charge of bitterness and scurrility of language against the Promised Messiah.

Dr. Lefroy's third excuse is as false as the others. He could not enter into a controversy with the Promised Messiah because his claim was "rejected and indeed treated with ridicule and contempt by an overwhelming majority of Muhammadans in this province," but his Lordship, however, "unworthy" he "personally" might have been, was "truly representative of the Christian Community"—though not a *worthy* representative, we may say, for he left the blot of defeat upon Christianity without a struggle—"by virtue of

the office" which he held. But Jesus himself was rejected and treated with extreme ridicule and contempt by almost all the Jews of Syria. Should we then conclude that he falsely claimed to be the king of the Jews, and that the prophecy relating to the appearance of a Messiah who should be the king of the Jews was not fulfilled in him. Moreover the peculiar form of faith to which his Lordship adheres is rejected by the majority of the Christians. Will he kindly inform the public what proportion do Church of England men bear to the rest of those who trust in the blood of Jesus and take him for God? He will then see that he is also ridiculed by the majority of the Christians and that as regards the rejection, he stands in no better relation to Christianity than the Promised Messiah does to Islam. Nay, he stands in a worse relation. His office or his salary has no hold in religious matters even upon his co-religionists. He is not the leader of his congregation but its slave. He must blindly follow the traditional beliefs and formal practices without swerving a hair's breadth from them. A minister cannot follow that which reason and conscience dictate but that which considerations of the maintenance of income and office require. Has any minister the courage to declare his difference from a single word of the established faith, and if he does, will a single person follow him out of regard for his ministerial dignity. The Promised Messiah on the other hand is actually the leader. The hundred thousand or more persons that follow him, look upon him as God's representative upon earth and admit his authority in all religious matters. If the Bishop had silenced him, he would have stopped the mouths of a hundred thousand persons. If he could have convinced him, he would have convinced the same number, and thus done a work which hundreds of Missionaries have been unable to do in a hundred years. Had the Bishop done this important service to the cause of Christianity, he certainly would have found a greater favor with the Holy Ghost and been raised to a higher office, and become a true as well as worthy representative of the Christian community, whereas now he is neither. And last of all, his Lordship ought to remember that his excuse has no basis, for the questions to be discussed were not the special doctrines of the Messiah in which the other Muhammadans differed from him, but

the principles and teachings of the faith of Islam, and for this purpose the Muhammadan Association wrote to the Bishop that all Muhammadans were ready to sign the challenge if he thought it desirable. But the only excuse that his Lordship had, he had taken care not to reveal in his letter and, therefore, no reasonable reply was sufficient to induce him to take up the controversy.

Dr. Lefroy's fourth excuse relates to his own special position. We should have been willing to admit it, had it not been falsified by own previous conduct. How was it that he got time to give lectures at Lahore? Did the church stand in less need of him then? Moreover, it is plain that the task of saving those who are outside the fold is of a far greater importance for every Christian than that of attending to the needs of those who are already saved. From a Christian point of view, the work which Dr. Lefroy was doing as a Missionary, was of a greater importance than that which he is doing now. The Holy Ghost thought otherwise, but the Holy Ghost probably had other considerations. But if not for saving others, his Lordship ought to have stood at least for the defence of his faith. The Press had expressed its opinion before his reply that he ought to accept the proposal, and that otherwise the Muhammadans shall be justified in claiming the victory. The *Indian Daily Telegraph* wrote in forcible words: "Again we do not see how the Bishop can plead that such an elaborate controversy would take up too much of his time. He should, on no account, lose an opportunity of refuting, silencing and convincing such opponents, especially where he is desired to prove 'which of the two religions, Christianity or Islam, can be called the Living Faith.'" But the Bishop thought it more advisable to let the case go by default as undefended than enter into argument and suffer a decided defeat. The Bishop's refusal cannot be explained on any other ground. But we differ from his Lordship. We think it is more honorable to face the enemy than to show him the rear. He who shows his back suffers as decided a defeat as the one who falls under the sword of the enemy in a face to face fight, only the former has to suffer the additional disgrace of cowardice while the latter falls with dignity. A Bishop cannot excuse himself on the

ground that he has other work. The defence of religion is the primary duty of every man who adheres to any religious belief and all other duties are secondary. Even a layman should not do what a minister of the Gospel has done. Would it be of any use to tell the enemy while he is bombarding your fortress : " Sir, I have to settle certain civil disputes." It is equally discreditable to leave the citadel undefended whether you do or do not state an excuse for doing so. Such a statement shall be only additional proof of your weakness.

The last excuse of the Bishop is the more difficult to understand because it is veiled in a cloud of words. His Lordship proceeds upon the supposition that religious truths cannot be proved by arguments, and hence the uselessness of controversy. But this means that religious truths cannot be proved at all, for a proof without arguments, is an unknown thing. Millions of books have been published by the Christians wherein an attempt has been made to prove the doctrines of Christianity by " intellectual arguments." Was all this to no purpose and does Dr. Lefroy consider it as an absurdity on the part of the writers? His Lordship himself condescended to deliver lectures in public on important religious questions. Was this an absurdity, or were his lectures devoid of arguments and rational reasoning? And why did he invite the Muhammadans to raise objections then? What need was there of raising objections to nonsense? We do not, however, entertain such a low opinion of his Lordship's intelligence. Encouraged by his learning and literary attainments, he tried to establish the truth of Christianity by having recourse to logic and reasoning, but when he discovered that the monstrous dogmas of Christianity defied all reasonable explanations, and were incapable of being rationally demonstrated, he refused to proceed on the argumentative line. His experience convinced him of the futility of upholding his religious dogmas on reasonable grounds. We concur with his Lordship in holding that the dogmas of Christianity are really incapable of proof rationally, but beg to differ with him when he pronounces this pernicious verdict against all religious truths. If his Lordship goes beyond his own proper sphere and thinks of including the noble doctrines of Islam among the reli-

gious dogmas that are incapable of a rational demonstration, we are bound to contradict him, and tell him that the challenge to himself from the Muhammadans is a living proof of the reasonableness of Muslim doctrines.

His Lordship says: "The knowledge of God and His true faith is connected.....with purity of heart." But is he not aware that the purity of heart is claimed by the adherents of all religions. The Hindoos and the Buddhists say the same. How should we know that his Lordship's assertion of purity of heart is true while the others in making such an assertion are all false? We shall have again to depend upon arguments. Again, his Lordship says: "Religion appeals.....to the whole of man, his will, his feelings, his moral desires, his capacity of faith, in short to his heart as well as to his head." But what weight can be attached to these statements when the merits of a religion are in question. His Lordship may feel the truth of Christianity; the Muhammadans feel the truth of Islam. But if neither has any arguments in hand, both feel because they were trained to it. Moral desires also differ according to surroundings and circumstances and are determined, perhaps to a great degree, by the particular manner in which a person is brought up. A Bishop's moral desires indulge in the divinity of a weak human being who was born of a woman and whose remains are only recently discovered lying entombed in the Khan Yar Street of Srinagar; those of a Muhammadan revolt against such a blasphemous theory. His Lordship feels relieved of all burden on account of the redemption of humanity by the death of the Son of God, but Thomas Paine felt that God was "too good" to hang his own son, and "too almighty to be under any necessity of doing it," and his nature revolted against the shocking idea. The use of wine may be a necessary element in the Christian's faith, but the idea is repulsive to the moral feelings of the Muhammadans. In fact, numerous instances can be quoted in which the feelings and moral desires of one community and individual differ from those of another. What standard does his Lordship propose to determine this point. In fact the appeal to the heart is the Christian way of describing sentimental arguments, which the Bishop may use when preaching to his congrega-

tion, but their use in a controversy is simply absurd. Is it not ridiculous that sentimental arguments should be appealed to for proving religious truths, and intellectual arguments, the only safe guides, treated as insufficient? His Lordship may smile at the doctrine that Ganges water takes away sins, but is it not more ridiculous that the blood of Jesus does what Ganges water is unable to do. Still the Hindoo feels the truth of the one and his Lordship that of the other. If questions of faith are to be decided on sentimental arguments, his Lordship's work as a Missionary was only the wasting of so much money and time. Men who stick to any form of belief feel its truth, and the Christian Missionaries only disturb their peace.

THE TRUE SIGNIFICATION OF ZANB.

THIS question was discussed in connection with the exposition of the doctrine of sinlessness which appeared in the May number of our Magazine. We are obliged to recur to it on account of its wilful perversion by one Mr. J. M. in the Epiphany of July 19th under the heading of "The Koran," &c. Evading the questions at issue, the writer has taken about two columns to prove that the word *zanb* as used in the Holy Quran means in five places the actual commission of sin, which we never denied. With his waste of time or that of the paper of the Journal in which his article appears, we have nothing whatever to do, for they are hardly ever better employed, but it is necessary to bring to light his wilful perversion of our words. Referring to the "expedients for doing away with the meaning of the verses" in the Holy Quran which speak of "the sinfulness of the prophets," Mr. J. M. remarks that one "lately re-introduced assertion" resorted to by "a new school of apologists" is that the word *zanb* "does not mean sin, but *only* the natural weakness of man for which he requires the strength and support of God."

We appeal to Mr. J. M.'s conscience if this is an honest repre-

sentation of our article. Neither his ignorance nor the dullness of his understanding can be an excuse for this wilful misrepresentation. What he has done is simply this that he has quoted the last line of a paragraph dealing with the difference between *zanb* and *jurm*, while he knew that that single line could by no means serve as an abstract of the whole para, and did not even form a complete sentence by itself. To save the reader the trouble of referring to back numbers, we quote here the whole para.

“The word *zanb* occurring in the verse *استغفر لذنبك* is not the equivalent of sin. Sin, in Arabic, is *jurm*, and between *jurm* and *zanb*, there is an important difference. *Jurm* is sin as defined above, an act inviolation of the commandments of God deserving to be punished. But the word *zanb* is applicable *also* to the weakness of human nature. It is for this reason that since the prophets of God partake of human nature, and consequently of the weakness of the flesh, the word *zanb* has been applied to them in the Word of God. But that *there* it has been used only in the sense of human weakness, *and not in that of actual commission of sin* by them, is apparent from the fact that the word *jurm* which is the exact equivalent of sin, has never been applied to any prophet of God. Had it been the intention of the Word of God to describe prophets as sinful men, we cannot understand why it should have avoided in their case the use of a word (*jurm*) which plainly meant sin, notwithstanding that that word has been made use of by the Holy Book in a hundred places in respect of the opposers of the prophets whom it actually regards sinful. Why it has kept this distinction points to the unmistakable conclusion that the word *zanb if ever used by the Holy Word for the prophets*, means not sin but only the natural weakness of man for which he requires the strength and support of God.”

As no one could have read the last line without reading the first portion of the paragraph, Mr. J. M. could not have any but a dishonest motive in misrepresenting us. The most shallow-brained reader could not have drawn from our words the conclusion which J. M. has drawn, and even the grossest contempt for his intelligence leaves the matter quite unexplained. We said in plain words that

jurm is the exact equivalent of sin but that *zanb* is applicable also to the weaknesses of human nature. We further alluded to the fact that the Holy Quran had intentionally refrained from attributing *jurm* to any prophet of God and thence drew the conclusion that if the word *zanb* was ever used in reference to a prophet, it could not be in the sense of the actual commission of sin but only in that of human weakness. The real points at issue were whether the Holy Quran has not kept any distinction between the words *zanb* and *jurm*, whether the word *jurm* has ever been applied to the prophets of God, and whether the Holy Quran has threatened every committer of *zanb* with the same punishment with which it has threatened every committer of *jurm*. Being at a loss to answer any of our arguments, J. M. proceeds to show that *zanb* sometimes means sin, as if we denied the application of *zanb* in that sense, and after giving five instances in which the word *zanb* is used of others than prophets, he employs one of the common tricks of his craft and jumps to the conclusion for which he has stated no premises: "Therefore, the term *zanb* is applied to the sinful actions of prophets including Muhammad." For a Christian Missionary this may be praiseworthy, but for an honest controversialist it is most discreditable.

The subject of the sinlessness of prophets, we intend to take up as promised in some subsequent number of the Magazine, and request our readers to wait patiently for its comprehensive treatment from a point of view different from the one from which it was discussed in a previous number. We wish, however, to lay emphasis here upon the distinction which the Holy Quran has so judiciously kept between the use of the word *zanb* and all other words implying sin. Besides the word *zanb*, which is capable of a double signification, the Holy Quran has frequently used the words *jurm*, *ism*, and *fisq* to denote sin. Here we are not concerned with the slight differences of meaning which exist in these words themselves, but wish to point out the broad distinction observed by the Holy Quran between the use of all these words and that of the word *zanb*. Taken together these three words with their derivatives are used nearly two hundred times in the Holy Quran, while the word *zanb* has only been used about forty times. Now

it is a fact which can by no means be ignored that notwithstanding the frequent use in the Holy Quran of the first three words to denote sins, they have not been used on a single occasion concerning the prophets of God, while the word *zamb* notwithstanding the infrequency of its use in comparison with these three, has on several occasions been made use of by the Holy Word when speaking of the prophets of God. No amount of evidence could be more convincing than the clear distinction which the Holy Quran has thus observed between the use of these words. So it is not *jurm* alone which is not attributable to the prophets according to the Holy Quran, but the other words denoting sin are also avoided in their case and only one word, *i.e.*, *zamb* is restricted for this use. It would be foolish to suppose that *zamb* is a graver form of *jurm*, &c., because then we shall have to hold that persons who committed graver sins were entrusted with the commission to reform those whose faults were only slight. But the Holy Quran itself has refuted this idea and established the fact that whereas *jurm*, *ism*, and *fisq* negative sinlessness in a person, the mere use of the word *zamb* does not rebut such a presumption.

We shall take *jurm* first, and see in what manner the word has been used in the Holy Quran. A single verse decides the question : *ومن يأتى ربه مجزما فان له جهنم* "Whoever shall come to his Lord as a *mujrim* (*i.e.*, shall have committed a *jurm*), shall be punished with hell." Here we have a general statement that the committer of *jurm* shall be punished. *Jurm* is, therefore, a deed in disobedience to the commandments of God which must be punished. Similarly we have in the Holy Quran : *انا من المجرمين منتقمون* "Verily we shall revenge ourselves upon all those who are *mujrimis* (*i.e.*, commit *jurm*)."
 Take *ism* next, and we have in the Holy Quran : *ومن يكسب اثما فانما يكسبه على نفسه* "Whoever commits an *ism*, commits it against his own soul, (*i.e.*, shall be answerable to God for it)." *Ism* is, therefore, also a deed which deserves punishment and its committer is a sinful person. As we have else where in the Holy Quran : *ان شجرة الزقوم طعام الاثيم* "Verily the true of *zagqoom* (which is elsewhere described to be a tree growing in the bottom of hell) shall be the food of everyone who commits

an *ism*." And again; **والله لا يحب كل كاف راثيم** "And God does not love every thankless person who commits an *ism*." Verses of this kind abound in the Holy Quran but those already quoted will suffice to show that *ism* is like *jurm*, a deed in disobedience to the commandments of God which deserves to be punished. The word *fisq* has also been defined by the Holy Quran as a wilful disobedience of the commandments of God. Thus we have: **الفسقين الذين ينقضون عهد الله من بعد ميثاقه ويقطعون ما امر الله به ان يوصل ويفسدون في الارض اولئك هم الخسرون** "The *fasiqs* (i.e., persons who commit *fisq*) are those who break the Law after God has established it, and cut in sunder what God has bidden to be joined and act corruptly upon the earth: verily all these shall perish." Elsewhere we have also: **والله لا يهدي القوم الفسقين** "Verily God never guides those in the right path who are *fasiqs* (i.e., to whom *fisq* is attributable)." And again, **ان الذين فسقوا فما لهم لنا** "But as for those who are liable to *fisq*, their abode shall be hell." *Fisq* is, therefore, a transgression or an open breaking of the commandments of God for which the punishment is hell-fire, and the *fasiq* is not guided into the right path. We may further add that the word *junah* which is written in Persian and Urdu as *gunah*, and corresponds to the English word *sin*, has also never been used in the Holy Quran regarding any prophet of God, and this also shows that the Word of God regards them *be-gunah* or sin-less. *Junah*, it should be borne in mind, is derived from a word which means *to incline to a course*, and, therefore, is used only where the doer of an act is inclined to evil.

Now although the word *zamb* has been used to indicate sin in some instances in the Holy Quran, yet nowhere does the Holy Quran make a general statement of punishment for the *muznib*, (i.e., the person who commits *zamb*) as it makes in the case of those who commit *jurm*, *ism* and *fisq*. The *zamb* of the *mujrim* is a sin; so the *zamb* of the *asim* and that of the *fasiq*, but the mere ascribing of *zamb* to a person does not show him to be sinful unless the context shows clearly that it is to be taken in that sense. The fact is, as we have already stated, that *zamb* has a wider signification than all the other words which are the exact equivalents of sin, and

that *zanb* in a person does not negative sinlessness. Can Mr. J. M. show a single instance in the Holy Quran in which it may be said that the person who commits a *zanb* shall be punished with hell or that such a person breaks the commandments of God. The verse "And the *mujrim*s shall not be asked concerning their *zanb*" does no good to his cause, for we have already said that the *zanb* of the *mujrim* (the person who commits a *jurm*) is sin, and furthermore, that the word means *sin* where the context shows it clearly. We affirm, however, that *zanb* has a wider meaning and if it means sin in some cases, in others it does not mean sin but only the natural weakness of humanity. This is the reason why the word *zanb* and not *jurm*, *ism*, *fisq* or *junah* has been applied by the Holy Word to the prophets of God and His righteous servants. If *zanb* in the case of the prophets means the same thing as in that of their opponents, why has the Holy Quran persistently and invariably avoided the words *jurm*, *ism* and *fisq* in their case while it has used them so frequently of the sinful opponents of the prophets? And why has it not said of the *muznib* what it has said of the *mujrim*, the *fasiq* and the *asim*, that he shall be punished with hell? Why do not the Christian Missionaries like honest and straight forward critics refute these statements? The word *zanb* having thus been proved to have a wider interpretation than *jurm*, *ism* or *fisq*, and to include in its meaning the natural weakness of humanity, which if unsupported by the strengthening hand of God leads into actual transgression, it is clear that when this word is used of the prophets of God, it bears only the latter signification, because the exact words for sin such as *jurm*, *ism* and *fisq*, which the Holy Quran has plainly defined to be deeds in disobedience to God's commandments deserving punishment,—the word *zanb* having never been so defined—are constantly avoided in their case while frequently used of all other persons, and because of the prophets, Almighty God speaks in exalting terms quite inconsistent with the idea of their sinfulness, such as "We have sent thee as an embodiment of mercy for all mankind," "The prophet speaks nothing of himself but only that which is revealed to him from God," "Whatever thou hast done, not thou but God has done," "Say, if you love God, then imitate me that God may love you," "My prayers and my sacrifice and my life and my death are all

unto God," "I have resigned myself wholly to the will of God," "O Satan! thou hast no power over my righteous servants," "God has made *kufr* (unbelief), *fisq* (transgression) and *isyan* (disobedience of the commandments of God) hateful in your eyes," and many other expressions speaking in laudable terms of the righteous prophets, thus contradicting on their very face the attributing of sinfulness to them.

But while the jaundiced eye of the Christian Missionaries discovers a mote in their neighbour's eye, it is blind to the beam of its own. A man when called good, rebukes the sayer and tells him in plain words that he should *not call him* good for there is none good but one that is in heaven. From these plain words the Missionaries would conclude with "an excessive ingenuity of a subtle intellect" (to the use of words of one of their own number) that the man was sinless. To establish his sinlessness they make ludicrous attempts and make him sometimes man and God combinedly and sometimes mar and God alternately. We should not wonder if according to the Missionary mode of interpretation, *zanb* cannot mean the natural weakness of humanity, for their dictionary interprets words by contraries, where "not good" is the equivalent of "good." Wilful misrepresentation assists them in the one case as it does in the other. For an exercise of their ingenuity and especially for that of Mr. J. M., we here lay down the propositions which settle the meaning of the word *zanb* :—

(1). The word *zanb* is used only about forty times in the Holy Quran, while the words *jurm*, *ism* and *fisq* are used about two hundred times.

(2). Notwithstanding the frequency of their use, the Holy Quran has not in a single instance used the words *jurm*, *ism* and *fisq* of the prophets of God.

(3). The words *jurm*, *ism* and *fisq*, have been expressly defined by the Holy Quran to be deeds in violation of the commandments of God deserving punishment and their committers are in plain terms threatened with hell.

(4). The word *zanb* has nowhere been so defined in the Holy Quran, nor has its committer been threatened with hell.

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بسم الله الرحمن الرحيم

ISLAM, VI.

THE ACTION OF THE PRACTICAL ORDINANCES OF LAW IN THIS AND THE AFTER LIFE.

How does a true and perfect Law revealed from God, practically operate upon the heart of man, is the fourth question which I shall briefly consider. This question has already been partly answered in dealing with the first question. A perfect Divine Law enables a man to rise from the deepest depths of ignorance to the highest pinnacles of light and knowledge ; it turns the savage into a man, the man into a highly moral being, and last of all transforms his morality into spirituality and godliness. The injunctions of the Law have moreover the effect of regulating a man's relations with his fellow-beings and of increasing his sympathies with them. By its aid, he begins gradually to see and know their rights, and in his dealings with them, applies his attributes of justice, goodness, and sympathy on the proper occasion. He freely gives to each according to his desert, a share of his knowledge, property, comforts, and other blessings which God has granted him. Like the sun he sheds his lustre over all, and like the moon transmits to others the light which he borrows from the great and original source of light. He brightens like the day and shows the ways of truth and virtue, and again like the night he draws the veil over others' faults and misdeeds and affords rest to the tired and weary. Like the heaven, he takes every distressed one under his shelter and fertilizes the lifeless earth with salubrious rain, and like the earth he submits himself in all humility and lowliness to be trampled under others' feet as a trial for them and furnishes them with various spiritual fruits. The effect of walking in obedience to the ordinances of a perfect law is, therefore, that a man is able to perform his duty towards God and his duty towards man in a fitting

and creditable manner. He is totally resigned to the will of God and completely engaged in the service of humanity. Such is the transformation which obedience to the Law brings about in a man in this life. In the next life the spiritual union with God shall find a clearer manifestation in the sight of God, and the service of God's creatures which one has done simply out of His love, and to which faith and the desire of good deeds are the only incentives, shall be symbolised into the trees and rivers of paradise. Almighty God says in the holy Quran : والشمس وضحتها . والقمر اذا تلبها . والنهار اذا جلدنا . والليل اذا يغشها . والسماء وما بنها . والارض وما طحتها . ونفس وما سواها . فاليها فجورها . وتقولها . قد افلم من زكها . وقد خاب من دسها . كذبت ثمود بطغورها . ان نبعث اشقيها . فقال لهم رسول الله فاقه الله وسقيها . فكذبوه فعمروها . فددم عليهم ربهم بذنهم فسوها . ولا يخاف عقبها (الشمس)

"By the sun and its brightness; by the moon when she walks after him, *i. e.*, borrows light from the sun and then transmits it like the sun; by the day when it shows the splendour of the sun and indicates the ways; by the night when it darkens everything and conceals it in the veil of its darkness; by the heaven and the final cause of its creation; by the earth and the final cause of its spreading forth; by the soul and its excellence which has made it balance all these things, (*i. e.*, all the excellences which exist separately in each of these things, are possessed combinedly and completely by the soul of a perfect man, and as they are all separately engaged in the service of mankind, the perfect man alone performs all that service); saved is he from death who has purified his soul in this manner;" *i. e.*, who in complete submission to the will of God is engaged in the service of man like the sun, moon, &c. The promise of being saved from death is in allusion to the eternal life which shall be granted to the perfect one hereafter. This shows that a virtuous course of life in obedience to the commandments of the Law leads to eternal life hereafter for which the sight of God shall serve as a sustenance. The *Sura* then goes on to say: "He is undone and must despair of his life who has corrupted his soul and departs from this world having led an impure life and without having attained the excellences for which God had granted him

faculties," and adds by way of illustration: "The fate of that wretch shall be the same as that of *Samud* who hamstringed the camel which was called the 'Camel of God' and did not allow her to drink from their fountain." The wretch who does not purify his soul really wounds the camel of God and deprives her of the water of his fountain. This alludes to the fact that the spirit of man is the camel of God which he rides upon, *i. e.*, the heart of man is the throne of the manifestation of God's glories and the water which is the source of the life of that camel, is the love and knowledge of God. As to the consequences of *Samud's* rejection, we are told "that when they wounded the camel and hindered her from drinking, they were destroyed and God did not even care for their young and their widows." Such is the fate of every person who hurts the camel of his spirit, does not care for its perfection and withholds it from the water of life, *viz.*, that he too shall be destroyed.

The subject of God's swearing by His creatures, a method adopted by the Holy Quran, is one at which the opponents of Islam have too often stumbled but their objections are based simply upon ignorance. The oaths of the Holy Quran have underlying them secrets of a very deep nature which the hostile critics, being unable to comprehend on account of their being destitute of bright heavenly wisdom, have taken for a flaw. In order to comprehend this subject fully, we must consider the meaning and object of swearing. In ordinary transactions or legal proceedings when a person takes an oath, his object is simply to supply the deficiency of insufficient testimony. He really calls God to witness when there is no other witness in the case, for God is the knower of secrets and the best witness in every case. The manner in which he intends God to bear testimony is by His action, *viz.*, that the truth of his assertion shall be confirmed if God does not send down His punishment upon him after the oath as a mark of His displeasure which must follow a false oath. It is for this reason too that a man is forbidden to swear by the name of any creature, for the latter has not the power either to know the secrets of men or to punish them upon a false oath. The object and meaning of God's oaths must, however, be distinguished from those of mortals. Divine laws reveal a two-fold nature of the works of God, *viz.*, obvious and inferential. The former are easily comprehensible and regarding

them very few or no differences exist ; but in the comprehension of the latter, there is a liability of error and much difference of opinion. In the form of oaths, Almighty God has called attention to what may be inferred from what is obvious. To take the oaths mentioned in the verses quoted above, we see that the sun and the moon, day and night, heaven and earth, belong to the former class and their properties as referred to in those verses are known to all. But the same properties as found in the spirit of man are not obvious. To lead to an inference of the existence of these properties in the spirit of man. Almighty God has, therefore, called to witness His obvious works. The brief oaths may, therefore, be unfolded into a chain of reasoning. The hidden excellences possessed by the spirit of man are inferred from the manifest working of the sun and the moon, &c. Man is but a miniature world and in his spirit is represented on a small scale all that exists in the outward world. By creating man God has, as it were, enclosed in a nutshell the various forces existing in the world. Now it is plain that the great bodies of the universe, for instance, have certain properties and forces which they employ in the service of God's creatures. It is, therefore, contrary to all reason to assert that man who is above them all and greater than all of them, should be destitute of benefitting the creation like them. Like the sun he possesses a light—the light of wisdom and knowledge—with which he can enlighten the whole world. Like the moon he borrows a light from the most High, the original source of light,—the light of vision, inspiration and revelation—which he transmits to those who are yet in the dark and have not attained to the perfection of humanity. What is it but sheer ignorance then to assert that prophetship is a falsehood and that a message from on high, Divine Law and heavenly books are only impostures to gain some private ends. Consider again how day-light renders manifest every path and reveals its ups and downs. The perfect man is the day of spiritual light. His appearance brings the different paths into view and points out the right from the wrong, for he is the bright day of truth and virtue. We observe in like manner how the night affords rest to the tired and the weary. The over-spent labourer of the day

welcomes the night and goes to rest relieved of the day's toils. Night moreover casts a veil over faults and thus saves a person from disgraceful exposure. The perfect man, in like manner, comes to give rest to the world and to lighten the burden of men. With his revelations and inspirations from the Source of Wisdom and Knowledge, he pours balm into the souls of all wise men. Great truths which the wise men alone could not have discovered with the sweat of their brow are disclosed with ease through the inspired one's agency. Revelation, moreover, assists reason and hides its faults, for it conceals its failings from the world. The wise man reforms himself and corrects his errors by the guidance and light of revelation and thus, with its aid he saves himself from public exposure. This is the reason why a Greek philosopher, Plato, committed himself to the disgraceful and foolish act of making an offering to an idol, while no such act is recorded of any Muslim philosopher, because the latter had the perfect revelation of the Holy Prophet for the guidance of reason. It is evident from this why God has called attention to the covering of night in the form of an oath.

It is moreover clear that the perfect servants of God take every distressed and fatigued person under their shelter like heaven. The prophets of God especially benefit the world with the showers of their blessings and favors as heaven does with the showers of rain. They likewise possess the property of the earth, and from their purified souls various sorts of the trees of knowledge and truth grow up in abundance, and with their shelter, flowers and fruits they bless the world. Thus the laws which we read in the open book of nature are a witness to the hidden laws, and their testimony has been described in the form of oaths in the verses quoted above. How excellent is the wisdom displayed in the Word of God! And this is the word which proceeded from the mouth of an uneducated son of the desert. Had it not been the wise Word of God, the educated and the worldly-wise would not thus have been driven to their wit's end, and failing at last to realize the true sense with their imperfect reasons objected to the passages where treasures of wisdom lay concealed. From this we see that when worldly wisdom fails to discover the true meaning of a point which is afterwards shown to be pregnant with meaning, it only bears a strong testimony to the superhuman origin of the words. Such has been the case with regard to the oaths of the Holy

Quran which were considered as weak and vulnerable points, but now when the mystery has been solved and light has been thrown upon their true signification, all intelligent persons would derive pleasure from reflecting on this point.

The Holy Quran has also resorted to the form of an oath in another place when describing the need and truth of revelation by appealing to the laws of nature. Thus it says: **والسما ذات الرفع والارض ذات الصدع انه لقول فصل وما هو بالهزل (الطارق)** "I swear by the heaven which sends down rain, and by the earth which opens her bosom with rain to let forth vegetables, that this Quran is the Word of God and His revelation discriminating between truth and falsehood, and that it is not vain and frivolous," i.e., it is not uncalled for and unneeded but like timely rain has come in its time. Here Almighty God calls attention to His manifest law in the form of an oath, as a testimony for the truth of the revelation of the Holy Quran. We see plainly in the laws of nature that rain comes down from heaven in the time of need. The greenness and verdure of the earth depends upon heavenly rain, and if it ceases for a time, the water in the upper strata of the earth gradually dries up. Thus we see that there is an attraction between the heavenly and the earthly waters. Revelation stands in the same relation to human reason as heavenly water does to the earthly water. As with the cessation of heavenly water, earthly water begins gradually to dry up, so also is the case with human reason which without the heavenly revelation loses its purity and strength. When, therefore, a long period of time elapses without witnessing the appearance of any inspired one of God, it is but natural that reason like earthly water should become noxious and impure.

As an illustration of this principle we may cast a glance at the pre-Islamic time. Immediately before the appearance of the Holy Prophet darkness prevailed everywhere. About six hundred years had passed since the appearance of Jesus Christ and during this long interval no great magnetiser and inspired one of God had made his appearance. The whole world witnessed to a falling off from purity and virtue, and corrupt ideas prevailed generally. This was due to no other reason but to the discontinuance of revelation for such a long time. Reason and not revelation governed the heavenly kingdom and

on account of its imperfection and corruption led people astray. The earthly water of human reason dried up because the heavenly water of inspiration had not come down upon earth for such a long time.

This is the secret underlying the oaths of the Holy Quran. Almighty God directs the attention of men to His manifest law that the earth's bringing forth of vegetables and verdure depends upon the heavenly rain. This manifest law unrolls the secret law relating to revelation. Reason alone should not be trusted to, for its own existence is liable to pass away if revelation does not afford it nourishment. During the time when an inspired one of God is living upon the earth, his benevolence extends to all, and human reason is generally brightened and sharpened in a marked degree. There is a general search after truth, and an animation and activity of all the dormant faculties is observable. Such development of reason and zeal of the heart are the result of the blessed appearance of one who is a recipient of revelation. When you see, therefore, that there is a general search after truth and that every one has stood up in the search of religion, know it for certain that heavenly water has been poured down upon earth and that Divine revelation has illumined some faithful heart.

To be continued

The Calcutta Review.

A reprint from the April No. of the above-named journal has reached us from Cawnpore. It contains two falsehoods, horrible in their nature but amusing as specimens of Christian ignorance or fabrication, one regarding the holy founder of Islam and the other concerning the Promised Messiah. The thick darkness that prevailed over earth before there was light, finds its way now and then into the columns and pages of Christian writers. That things are constantly being said and written about the Holy Prophet of which the absurdity is apparent to all who take the trouble to acquire the slightest knowledge of his life and circumstances, we know very well, but the *Calcutta Review* furnishes us with information which makes it in falsehood and absurdity, if not foremost like Paul in sins, at least a worthy second to the notorious early Christian fabri-

cators against Islam. The editor of this journal seems to vie in his fabrications with the early Christian fathers such as the infamous Maracci, Grotius, Prideau and others.

This journal tells us that the Holy Prophet Muhammad, may peace and the blessings of God be upon him, had a Syrian Christian to assist him, while the Promised Messiah, Mirza Ghulam Ahmad, has a European Christian, an Englishman, whom he keeps hidden, for the purpose. A paragraph from this paper will be sufficiently amusing to repay the reader for the trouble of going through it. The editor concludes his paper in the following words :—

“ One word more and that to my friend the Mirza. He will see from the above how he may be a true reformer among his own body and also have the sympathy and good will of Christians : by standing in, and occupying, the same position of Muhammad, and as in his Quran. From the evidence of *English idioms*—peculiarly English, and never used by strangers,—it is clear as daylight to anyone that his deliverances in this newly started *Review of Religions* are written or concocted by a European—an Englishman (herein again, curiously enough, reproducing exactly Muhammad and his Syrian Christian “ Archangel Gabrael ! ”). To the European “ behind the scenes ” we say, remember the old “ Archangel Gabriel’s ” fate ! His motive may be good, but he is in a false way, and he can only come to hurt (though it may not be the sudden and compulsory death of his predecessor) : let him take heed in time.”

Even Don Quixote with all his extravagance could not have equalled this editor of a modern Review. Yet we thank the writer for his kind advice for the safety of our lives,* and may better laugh at his ignorance than resent his fabrication. And if he is not successful in convincing his brethren of the actual existence of a “ European behind the scenes,” it is no fault of his. The world has grown wiser. Had he appeared on the stage only a few centuries earlier, he would have cut a figure like the ignoramuses who told the disgraceful lies relating to his “ Syrian Christian ” and the “ Dove ” and the dunces who believed them. His readers, we hope, will not be prepared to do justice to his intelligence. The soul of Grotius has re-appeared in the world, but the good old credulous people whom such daring fabrications pleased, are no more there.

*Editor, Muhammad Ali, Joint Editor, Khwaja Kamal-ud-din.

SOME CRITERIA OF A DIVINE REVELATION.

IN stating the criteria of a Divine revelation, we quote the answer recently given by the Promised Messiah, the greatest living receptacle of such a revelation, to an opponent who refused to admit the Divine authority of his revelations and called them hallucinations and illusions. The Messenger of God wrote as follows:—

My revelation is as free from all sorts of doubt, untruthfulness and untrustworthiness as the revelations of all the Messengers of God from Adam down to the seal of the prophets, may peace and the blessings of God be upon him. If to this statement it is objected that the supreme evidence of the Divine origin of the revelations of earlier prophets lay in the miraculous and prophetic elements, I say my revelations are attested by miracles and prophecies which in quality and number surpass those of most of the earlier prophets, and are immeasurably above those of some of them. There is another important distinction which gives to my miracles and prophecies a far greater validity than those of the earlier prophets. Their miracles are now simply tales of the past, not properly provable, mostly incredible when looked at critically because it is impossible to prove their historical reality. But to the prophecies and signs shown by me, there are thousands of eye-witnesses. They can be proved by an evidence of the soundest character because there are thousands of living witnesses to their truth whereas the miracles which constitute the basis of the truth of other revelations claiming to be Divine, cannot claim a single living witness. The Holy Prophet Muhammad, may peace and the blessings of God be upon him, is an exception, because to the truth of his miracles, I am a living witness and the Holy Quran is a living witness too. How can then the miracles pervading early prophetic history bear any comparison with mine, some of which have been witnessed by millions of human beings.

Any one not blinded by prejudice must confess when fully informed of the details that the prophecies and miracles wrought by me are the best-established facts and greater in number and

stronger in validity of proof than the miracles related of most of the earlier prophets. To satisfy himself of the truth of statement, it is the duty of every seeker after truth to personally look into my claims and weigh their evidence, because he can have access to me and my witnesses. When, therefore, there is positive evidence of the greater validity and strength of my prophecies and miracles, it is nothing but absolute denial and utter rejection of the prophetic and miraculous, to say that my revelations are illusions or hallucinations. Now if there is anyone who entertains any doubt as to the truth of these assertions, it is his duty, if he is a God-fearing man, to convene a meeting in which my signs and prophecies shall be related and then the evidence which is procurable for them, shall be taken upon oath, and recorded at length. Everyone shall then be at liberty to produce against this collection, the miracles and prophecies of any prophet or saint (except our Holy Prophet) for which the requisite proof exists. Mere narratives of wonders and marvels without any eye-witnesses to support their truth, cannot avail, for such legendary tales which more often have their basis in a myth-making tendency than in any reality, abound in all people; and if mere tales are to be depended upon, the Hindoo will not remain behind in producing the marvels wrought by ancient *Rishis*. The fact is that no credit can be given to the stories of marvels as against facts for which valid proof exists and the former are in comparison with the latter as dunghills against stores of musk and ambergris. But it should be borne in mind that it is impossible to produce any parallel to the prophecies and miracles which God has manifested through me, in their quantity, quality and validity of proof though anyone might waste his whole life in this vain search.

If any one does not consider my revelation which has been testified by heavenly signs as the Word of God, it would be better for him to go to the very root of the matter and deny the very existence of God and reject the whole system of prophecy, inspiration and revelation, for it is to repair the crumbling building of prophethood that Almighty God has established this new dispensation. With fresh miracles and prophecies, Almighty God is restoring the honor of the old ones. Stories of the miracles wrought by the holy prophets of God in the past, once more rise from the grave and assume the shape,

of facts, and that which was hearsay ere now is actually witnessed. Almighty God has turned over a new leaf in the history of miracles and recalled them to life that those who are involved in doubts, may see the face of certainty. He who accepts me, accepts anew the prophets and their miracles, and he who rejects me shall lose even the tottering faith which he possessed before, for he has shadow and not the reality. It is I who am the looking-glass for Divine image. He who comes to me and accepts me, shall see afresh the God who to others is only imperfectly known through their lifeless traditional beliefs. I believe in the true God who is not known to those who reject me. I declare it in truth and sincerity that what they believe in, is not God, but an idol which is the creation of their own imagination. This is the reason why their idols cannot assist them, or strengthen them, or bring about any pure transformation in their ~~lives~~ ^{lives} or effect any miracle or show a heavenly sign in their support.

It should also be borne in mind that any misdoubt or incredulity regarding the revelation of God which is granted to me, is absurd and fantastical. It is nonsensical to say that this may be no revelation at all but simply a delusion. Almighty God is not weak in the manifestations of His power. He adopts such supernatural methods to make the matter certain that a man recognises the Word of God as clearly as he sees the sun. Do the modern sceptics think that God had the power to take seekers after truth to the fountain of certainty through revelation from Adam down to our own Holy Prophet by the manifestations of His mighty hand but that now He is destitute of His power, or having that power has intentionally withheld this gracious gift from this unfortunate generation and forgotten the prayer which He had Himself taught in the *Fatiha*:—
 (ھدنا لصرط المستقیم صراط الذین انعمت علیهم
 " O God! guide us in the right path, the path of those upon whom have been thy favors and blessings, thus making us their heirs."

To the question often put forward by sceptics "How are you certain that the words put in your mouth are really and actually the Words of God, and how do you know that they are not delusions or Satanic suggestions?" I give the following answer:—

The word which is revealed to me comes with a majesty, affords

a bliss to, and makes an impression upon, my soul. It enters into my heart with the firmness of a nail of iron and dispels every darkness. With its entrance, I feel an unalloyed bliss ; ah ! that I had the power to describe it. But every enjoyment whether spiritual or physical cannot be adequately described in words and represented exactly as one feels it. A person sees a beloved object and is enchanted with its beauty but he cannot describe the pleasure which he derives from the sight. In like manner, there is an indescribable bliss which one enjoys in the sight as well as in the Word of God who is the Author of all existence and the cause of all causes. His word transports a man into a paradise of bliss in exactly the same manner as His sight does. But if a person hears a voice, or certain words are put into his mouth, and he has doubt as to their Divine origin, the voice and the words are certainly a delusion or a Satanic suggestion. For, the power and majesty with which the Word of God enters the heart, the blessings that accompany it, the light which it sheds, the impression that it makes, the bliss that it affords, the Divine glory and the splendour that it imparts to the receptacle of the revelation, determine it to a certainty that it is from God. It has not a single point of resemblance with the lifeless voices which proceed from Satanic suggestions or delusions. It has an animation, it has a power, it has a magnetism, it has the characteristic of producing a certainty, it has a bliss, it has a light, it has a supernatural glory, it has with it angels that exercise a control over every particle of the body, and besides, it is accompanied with numerous extraordinary signs manifesting the power of God. It is impossible that the receptacle of such a revelation should ever have any misgiving as to its Divine origin. To him a doubt is as fatal as unbelief. Such a revelation with all its characteristics is with him the greatest of miracles, even if he could work no other miracle.

A complete transformation beyond merely human power is worked in the person who is favored with the Word of God. His love for God is so extraordinary that he is mad after Him, and his constancy and faithfulness in His path know no bounds. The certainty that reigns in his heart makes him independent of all. He is an infallible guide and sits on the throne of sufficiency. Such is

my condition, but the world knows nothing of it. Before I witnessed any miracle or obtained any heavenly assistance, I was drawn to Him by the mighty magnetism of His word in a manner for which I cannot account. Keen swords cannot cut the tie asunder and burning fire cannot frighten me. The magnetism which has worked upon my soul, is beyond comprehension, above every description, and outside the grasp of intellect. In the beginning was Word and the Word wrought the wonderful transformation that has been wrought in me. The invisible God first of all revealed Himself to me through His word, and opened the door through which I listened to His sweet voice. His word acted like a magnet on my soul and was the cause of my attraction to the one God. Ah! that I had words to describe and give a notion to others of the deep impression that the Word made upon my heart, the heights to which it made me soar, the transformation that it wrought in me, of what it took away from my heart and what it gave to me. *The extraordinary favor and grace with which He approached me, none knows but I, and the unique place on which I stand in His love and devotion, none knows but He.* But I say truly that the commencement of this spiritual advancement and union with God lies only in His sweet word whose sudden attraction transported me to quite unknown regions. A mighty hand took me up with such an irresistible force as a whirlwind drives a straw before it and throws it in some distant place.

To speak to me of the possibility of my revelations being only a delusion, is no more exact than to tell a person that his seeing with the eyes, or hearing with the ears or speaking with the tongue, is not a fact but a delusion. Is it possible that the person, who knows that the shutting of eyes or the stopping of ears or the cutting off of tongue, shall deprive him of the powers of seeing, hearing or speaking respectively, shall on a denial of these facts entertain the least doubt as to their actual existence? Such is my condition with regard to the Divine revelation. The Word of God with which I was and am favored, is my spiritual mother from which I took my birth. It gave me a new life which I did not possess before, and it breathed into me a soul which I had not first. I grew up in its bosom like a child. It took a tender care of me; it supported me

when I would have stumbled and held me up when my foot was about to slip. It went before me like a light until I reached the goal. My heart cannot conceive a greater villainy than that I should entertain the least doubt as to the Divine origin of this revelation. I believe it to be the Word of God in the same manner as I believe that I speak with my tongue and hear with my ears. What! should I deny it and it showed me God, made me drink of the sweet fountain of knowledge, and refreshed me with a cool and fresh breeze in times of suffocation? It came upon me in languages quite unknown to me, as English, Sanskrit and Hebrew. It proved itself to be the Word of God by majestic prophecies and grand heavenly signs. It laid open before me a treasure of fine truths and carried me to regions of knowledge which were *terra incognita* to me and my people. I flew on its wings until I reached the goal. It was revealed to me sometimes in words which were quite unknown to me whether belonging to the Arabic, English or any other language. Do these shining proofs still leave the matter in doubt? Is it fair to evade these important points?

The Word which has been revealed to me has shown the power of a miracle and proved its mighty magnetism. It has not kept back the unseen but revealed to me the deep secrets of the future thousands of times. With a secret noose it drew me to itself while it threw another noose on capable and obedient hearts and brought them to me. It gave them eyes with which they began to see; and it gave them ears with which they began to hear; and it gave them a fearless constancy and faithfulness with which they became ready to sacrifice their lives in this path. Can all these things be the result of a Satanic suggestion or a delusion? Is Satan the equal of God in power and glory? Why is God then silent and why does He not assist you? Listen to me, for He who revealed this word to me, addressed me in the following words:—"I shall reveal the light of my glory and raise thee with the manifestation of my power. A warnor came into the world, but the world did not accept him. God shall accept him, however, and manifest his truth with mighty attacks." It is, therefore, necessary that this age should not pass away nor I depart from this world, until all these promises of God are fulfilled.

The person who walks in darkness and is not even aware that

Almighty God reveals His sure and certain Word to His servants, is really ignorant of the existence of God. He thinks that the whole world is involved in the darkness of doubt like himself. He adheres to the doctrine that inspired words are nothing but temptations of the devil, confused dreams or delusions, or at the most, words of a doubtful and not certain Divine origin. But, as I have already stated, when the sun of Divine revelation shines upon a heart, the darkness of doubt and distrust is dispelled from it, for it is impossible that the darkness of doubt should remain in the heart which is illumined with the effulgent light of the Word of God. The reception of a certain Divine revelation even by others than prophets, is amply exemplified in religious history. It was on the strength of a Divine revelation that the mother of Moses trusted her infant son to the waves of the river and yet she was not guilty of an infanticide in the sight of God which she ought to have been if she looked upon the words revealed to her as of a doubtful origin. Mary, the mother of Jesus, was also inspired with a certain Divine revelation, in obedience to which she did not care a bit for her people. Alas for the unfortunate Muhammadan nation, that it does not enjoy that favor in the sight of God which the women of earlier nations did! It is not then "the best nation" (as it has been described by the Holy Quran) but the worst and the most ignorant nation. *Khizr* was not a messenger of God and yet the Word of God revealed to him was not doubtful, for he could not have proceeded to take the life of a child on its strength on a contrary supposition. The revelation of God to the companions of the Prophet to wash his holy body was also certain, for had it been doubtful they could not have proceeded to act upon it. Though a person may deny my revelation on account of his blindness, yet if he is a Muhammadan and not an Athiest in secret, he must adhere to the belief that the doors of a certain Divine revelation are open for Muhammadans. He must believe that as many men and women in the former nations enjoyed the favor of being receptacles of the sure Word of God though they were not prophets, the presence of a similar Divine revelation is necessary among the Muhammadans, so that instead of being the most excellent nation, they may not prove the most despised of all. Almighty God has, therefore, brought into existence

this new dispensation in the last ages that it may be a perfect type of the Divine dealings with His servants in the former ages.

These are not matters to wonder at. No man can ever attain to true salvation unless he is either directly favored with the Word of God, with clear and decisive Words of Divine origin and authority precluding every possibility of doubt, or are closely connected with such a receptacle of Divine revelation by inviolable ties of faith and fidelity. It is evident that the prevalence of sin in the world is due to the absence of that certainty in matters relating to a life beyond the grave as exists in the case of temporal pleasures, and worldly honor and property. A man of the world cannot trust in God to the same extent as he can count upon a box of precious jewels or other valuables. Nor has he the same fear of God as he has of the temporal laws of earthly governments. The reason of this is that formal religious beliefs are quite powerless and give way before the certainty which avails in temporal affairs and earthly connections. Salvation is, therefore, impossible without certainty in spiritual matters and to this the Holy Quran testifies in the words : *من كان فى هذه اعمى فهو فى الآخرة اعمى واضل سبيلا* : "Who is blind here, shall be blind hereafter, nay worse than blind." How can salvation be attained without a certainty? What purpose does a religion serve if it does not take a man to the fountain of certainty and salvation? The hearts of the companions of the Prophet undoubtedly overflowed with such certainty, for they witnessed the heavenly signs with their eyes and had thus a certain belief in the Word of God. Their lives were, therefore, purified and purged of every dross. But what means of certainty remained in the hands of those who followed them, hundreds of years afterwards. True, they had the Holy Quran, and the Holy Quran is like a two-edged sword, cutting with one edge the internal evils and thus expurgating the hearts of Muhammadans themselves of every impurity, and destroying with the other all erroneous doctrines taught by the false religions. Yet this sword needs a brave soldier's arm to wield it. Almighty God says : *يتلو عليهم اياته ويزكيهم* "The Prophet of God rehearses to them His signs, and purifies them and imparts to them a knowledge of the book." Therefore, this purification of the soul which is effected through the Holy

Quran, has not been mentioned independently but as having been brought about by the Holy Prophet. This is the reason why the Word of God never comes into the world alone. The brave spiritual warrior who can wield this trusty sword and is a true judge of its worth, also comes with it. Therefore every age stands in need of a new champion to bring about a true and fresh certainty with regard to the Holy Quran, to reveal its true worth and to convince its opponents through it of its truth and their error. This need is the greater in this last age, for, being the time of the appearance of Antichrist and of the final struggle between heavenly and earthly forces, a braver vanquisher must appear in the field.

In short, when the Holy Quran says plainly that the man who remains blind in this life (*i. e.*, does not see the light of certainty) shall also be blind in the next (*i. e.*, shall not attain to salvation), it is the duty of every seeker after truth to seek this light of vision and seek the living religion in which the lights of the living God are manifest. Lifeless is the religion in which the chain of a certain Divine revelation does not run unbroken. Such a religion closes the way to certainty, the only light to attain salvation, and makes men depend upon idle tales of marvels done in the past. It makes them despair of God and throws them into utter darkness. How can a religion point the way to God and release men from the bondage of sin, when it has no means of bringing them to certainty. It is only with the shining of the sun of certainty that the day of the disappearance of sin rises.

The only true religion in the world is that which shows the way of certainty by living heavenly signs, and those who do not follow such a religion are in hell in this very life. What can a mere doubt avail when it leads us to the only conclusion that a thing may be either right or wrong. Freedom from sin is impossible without certainty. To lead an angelic life upon earth is a tale without certainty. To forsake the world and all its immoral pleasures is impossible without certainty. Pure transformation in one's life is impossible without certainty. To be drawn to God with an extraordinary heavenly magnetism is impossible without certainty. To rise above the earth (*i. e.*, materialism) and soar to the higher regions (of

spirituality) is impossible without certainty. To fear God as one ought to fear to attain to true righteousness, is impossible without certainty. To abide by the minutest rules of piety, and to be sincere in one's deeds, is impossible without certainty. To consider God as the most precious treasure which the soul of man can possess, to spurn the riches and greatness of this world and to have no desire of temporal honor and regal pomp, is impossible without certainty. Let those who call themselves Muhammadans, answer how they can get out of the darkness of doubt and reach the light of certainty. There is only one way, and that is the Word of God as is indicated in the verse *يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ* "Bringeth them out of darkness into light."

Now that thirteen hundred years have passed since the dawn of prophecy in *Arabia*, and this age has not witnessed the shining heavenly signs and heavenly light with which the Holy Quran came into the world, and Christianity, Aryanism and Atheism with all the forces of evil are attacking, tooth and nail, the Word of God, His prophet and faith, and the Muhammadans have nothing in hand but a few written leaves to whose miraculous power and efficacy they are utter strangers, and the miracles that are related in support of their truth, are mere tales of wonders abounding in the history of every sect—which under these circumstances is the way by which the top of the high minaret of certainty can be gained? How can the enemy be convinced that Islam can point to methods, unknown to other religions, by which a man may attain to certainty in his belief of God and be freed from the 'trammels of sin? What are the arguments on whose strength a seeker after truth ought to give it a preference to all other systems? Can any wise man be expected to condemn a thing which is encrementitious and devour another which stinks as nasty? Every good heart is willing to accept the truth, provided truth is able to show its light. What is generally offered now-a-days to other nations under the name of Islam, is husk not kernel, shadow not substance. How can it be accepted then? What is the use of conversion if there is no change for the better. A person changes his religion to get rid of some evil, and as a remedy for a disease, but if the same disease prevails in the new religion, what good there is in the change. Do not even the

Brahmoos with all their rejection of the most excellent attributes of God, assert that they believe in one God ? But the truth is that none believes in God except the person whose eye of certainty has been opened. He only is released from the bondage of sin who sees God with the eye of certainty. All other stories are false, all atonements vain.

The same Living God who manifested Himself by His word spoken through His prophets, manifests Himself again in this last age by the same means through me that people may believe and escape destruction. The Holy Quran is, no doubt, the Word of God, His most excellent word, but it is a sealed book to you, ye sleepers ! Your eyes cannot see it, nor can your understandings comprehend it. It is now in your hands but you cannot get its blessings like the unbelieving Jews who had the books of the prophets in their hands. If you speak justly, you shall yourselves bear witness that on account of the disappearance of the light of its certainty from your eyes, you cannot avail yourselves of its power of sanctification. If the testimony of external facts has any weight, you can bear witness against your own condition in this age, if you mind to bear a true testimony. Tell me truly, do you shrink from sin and acts against righteousness as a man shrinks from the use of poison ? Speak and do not lie, are you walking firmly on the path of piety on which the Holy Quran has laid so much stress ? Say and be candid, do you possess the signs which appear after certainty ? Nay dissemble not, and say if you love God as ardently as His righteous servants do, and if you can show that constancy and firmness in His path which the sacred ones have shown. Call Heaven to witness and say if you have an undisguised aversion to the rotten carcase of low motives and worldly desires, and if you are flying towards the true God with sincerity and zeal and the singleness of heart. Do not dissimulate nor try to please others only like a vain braggart for there is a God who sees everything you do and hears every word that you utter, and know while you speak that His wrath is a consuming fire whose flames devour every vanity and conceit in an instant, state honestly, are not your feet so enchained that you cannot move out of worldly desires and worldly vanities, your hearts so bent low upon low motives that you cannot aspire

after anything higher, your necks so bowed down that you cannot raise your heads to heaven, and your hands so tied that you cannot do anything which is not of worldly interest? Had you a certain belief in God, you would have shunned the poison of sin. The whole world would have perished because of this poison, had it not been for the timely establishment of this heavenly propaganda by the Divine hand. But if you boast that you are faultless and free from the darkness of sin and attracted towards God by the powerful steam-engine of certainty, I tell you plainly that you have told a lie and brought a false charge against the maker of earth and heavens. For this daring falsehood, the curse of God shall soon be take you and disclose your misdeeds before you die.

Certainty does not come alone but is attended with its light. No one can take you to heaven but he who comes from heaven. If you knew that the fresh and certain Word of God is the true remedy for your diseases, you would not have rejected him who came with this blessing in the beginning of the century. Ah triflers! no deed can rise to heaven until it proceeds out of certainty; internal dross and impurities cannot be washed, nor spiritual diseases cured until the heart overflows with certainty. You boast of your Islam, but what you have is a lifeless routine of formal ceremonies, not the living organism, the essence of Islam. True Islam works a manifest transformation. A light is kindled in the heart which burns the low desires and worldly motives, and a new life is breathed into the Muslim of which you are not aware. All this comes after certainty, and certainty after the sure Word of God which comes from heaven. God is *known* through God and not by any other means. As you know those better who talk familiarly with you, so does a man advance in the knowledge of God through His word.

The manner in which the Word of God comes, is in itself a clear indication of the Divine origin of the word. It often happens that the servant of God prays to Him and immediately receives an answer from Him, and this occurs not once or twice but the process may continue to twenty, thirty or fifty times and sometimes a whole day or a whole night passes in this verbal intercourse. The answers are always in the most eloquent and sweet words and

sometimes in words and languages quite unknown to the supplicant. Along with it there is an outpouring of heavenly signs and miracles, and a profusion of Divine favors and assistance. Is it possible that after all this continual verbal intercourse and evident signs, doubt should still lurk in the mind as to the Divine origin of that word? Not at all. On the other hand, this is the only means by which a man can see God even in this life, and to him the impenetrable mystery of the next world is solved beyond a shadow of doubt. All aspects of a brutish life in which a man indulges in his passions, vanish away with the glorious entering of the light. In the heart that is thus illuminated, there grows up a strong aversion to the dead gods and an ardent love for the Living One. As worldly men are mad after the things of this world, he is out of all patience to attain the nearness of God and a close union with Him.

In short, the Word of God which a man receives with the full certainty of its Divine origin, is the key to certainty and all spiritual blessings which flow from that pure fountain-source. When Almighty God wishes to draw any one of His servants to Himself, He sends His Word upon him, favors him with a personal verbal intercourse with Himself, comforts him with extraordinary heavenly signs and shows him in a variety of ways that it is His Word. The Word of God revealed in this manner becomes the substitute of an actual sight of God. It is then, and not till then, that a man understands that there is a God, for he hears His sweet and awful voice "I am." Before Almighty God reveals Himself by His Word, a man's belief in His existence based on an observation of the material universe, does not amount to certainty. The perfect plan and consummate laws of order discovered in the universe only give rise to an idea of the probability of the existence of a Creator. But the certain conclusion that there is a God, can never be arrived at, nor an impure life of sin dragging a man lower and lower into the pit, be got rid of, except by His Word.

It would also appear from this, how absurd is the doctrine of salvation invented by the Christians. They think that the suicide of the son of Mary has brought them to the door of salvation, whereas they know it as a matter of fact that they are involved in a narrow and dark hell of sin, doubt and veiling from

God. Where there is doubt there can be no salvation, for the pure fountain-head from which salvation flows is certainty. The greatest blessing that man can have is the certainty that there is a God who in His wrath consumes the sinners and the transgressors, and in His mercy turns to those who turn to Him. This certainty is the only remedy for all sins. No other atonement can ever release you from the bondage of sin, no blood can wash the impurities of your heart. Is it not a matter of every day experience that certainty alone is the true barrier against everything that is harmful. You do not hold out your hand over a flame because you know that it will burn. You do not stand before a furious lion because you are certain that it will tear you. You do not take a poison, for you are fully conscious that the result will be death. Countless instances have verified the fact that where there is a certainty of loss or destruction proceeding from an act, it is never essayed and is viewed with horror. Why not apply this established truth in matters spiritual? Nothing but certainty can keep a man back from sin. A goat will not feed in a pasture where there is a lion standing before it—such is the wonderful effect of certainty even upon animals. The heart which is full of the certainty of God's existence and of His power, awe and grandeur, can never think of disobedience to His commandments. But if a person cannot refrain from the commission of sin, it is certain that certainty does not reign in his heart. Has a certainty of God's existence not even the force of a certainty in the material world, or is the one of a lower degree than the other?

Want of certainty is the only cause of the sin which drives a man away from the presence of God, and generates a hellish life. Ah, with what trumpets should I proclaim that certainty alone can effect a release from the bondage of sin, a renunciation of false asceticism and assumed piety and a revealing of the face of God. The religion that does not take a man to the fountain-head of certainty, does not deserve to be so called; it is a sink of corruption, nay, the very hell. The spring of life flows from certainty, and the wings which enable a man to soar to heaven grow out of certainty. Try that you may see the God into whose presence you must at last go. Certainty is the vehicle which can take you to God. It is

swifter than lightning and can take you to the remote goal in the twinkling of an eye. Seekers after righteousness ! if you wish to walk upon earth with pure and humble hearts, if you desire that angels may shake hands with you, seek the path of certainty. If you have not attained that stage, follow the person who has seen God with the eye of certainty. And if you still question me as to how a person can see God with the eye of certainty, I shall give the answer, whether you attend to it or not, that the only means of obtaining certainty is the living Word of God, which has within it, and is accompanied with, living signs. When it comes from heaven, it raises the dead from their graves. You have eyes and yet these are of no avail without the shining lustre of the glorious orb of light. Similarly your own conjectures cannot lead you to a true knowledge of God. The faint light of reason also stand in need of the light of a sun which sheds its light from heaven upon earth, and this is the living Word of God. Without His Word the knowledge of God is imperfect. The word is a go-between in God and man. When it descends, the light of God comes with it. It takes to heaven the person upon whom it descends with all its attendant signs, its full glory and the Divine power and majesty. In short to reach God, there is only one way and that is the Word of God.

To be continued.

METEMPSYCHOSIS, I.

(THE HINDOO DOCTRINE OF THE BLESSINGS OF SIN.)

THE doctrine of the transmigration of the soul into successive bodily forms, either human or animal, has been owned by various superstitious people from very early times. It seems to have been recognised by the Egyptians who believed that the soul when it left one body, immediately entered into another, exhausting all the created forms in a cycle of three thousand years. It has even been suggested by eminent scholars that the Egyptian custom of preserving the mummies of certain animals was also rooted in the idea that the soul might one day claim back the body. Pythagoras taught the doctrine

in Greece. His theory was that at its departure from the body, the soul flitted about invisibly in space and that the means by which new creatures came into existence was that they drew in with the act of respiration souls out of those flitting in the atmosphere. But if no soul was inhaled with the first breath of life, the creature would remain lifeless. Absurd and fantastic as it may appear, it has been outdone in its absurdity by the doctrine of transmigration owned by the most advanced Hindoo sect of Aryas that has taken root in the Indian soil in the last thirty years of the last century as will be shown hereafter.

This superstitious doctrine has with the shining of the light of revelation disappeared from various countries where it is now quite forgotten, but in India it is as superstitiously adhered to now as it was in the earlier times. Whether the doctrine was taken over by the Aryan conquerers of India, from the aboriginal tribes vanquished by them (as is the opinion of some scholars) or whether speculative minds hit upon it by a vicious course of reasoning as suggesting an explanation for the immortality of soul, there is no doubt that since its first introduction, the Hindoos have never questioned its truth and have identified it with their sacred canon. An amusing account of the process of the soul in passing from one body into another, resembling the one given by Pythagoras, is given by Swami Dayanand Saraswati, the founder of the Arya Samaj, in his *Satyarth Parkash* (edition of 1875)* eighth *Sammolas* page 263. In answer to the question, how do birth and death take place, the Swami with his naive ignorance gives the following explanation :—

“When *lingsharir* (subtle matter) and *sathol sharir* (dense matter) appear in a combined form, birth takes place, and when they disappear, being separated, the result is death. The manner in which it takes place is this, that the soul when wandering about from the consequences of its actions and flitting hither and thither from the effect of its good or bad deeds, is mixed with what grows upon earth, or

*The statement being subjected to severe criticism on account of its childish absurdity was expunged from the later editions by the well-wishers of the founder of the sect.

with water or air. No sooner this takes place, than according to the misery or happiness which is its lot in the new life, on account of the good or evil it has done in the past, the soul enters the womb of a female in a form and a body dependent upon the actions committed in the immediately preceding life. When the soul has entered the body, whether of man or animal, its body is formed after the body of the mother in accordance with the manner which God has ordained. The soul is in fact, after its departure from an old body, drawn up with the rays of sun and then descends with the light of the moon (like dew) on any plant or any other thing, and in the manner above described assumes a body."

This theory, if it is allowable to institute a comparison between two absurdities, is inferior even to that started by Pythagoras, inasmuch as it dispenses with the male agent altogether, and this fact falsifies it on its very face. The learned Swami would have indulged in at least a plausible absurdity had he made the soul fall upon vegetables, &c., in two parts, of which one part being taken by a male and the other by a female, the new creature could have been made to come into existence by their intercourse, although even in this case, he would have had to face the difficulty of solving the problem of the division of the soul, or that being allowed, of the union of the same parts when once separated. Such is the Vedic philosophy of the soul and it does justice, no doubt, to the element-worship inculcated by the Hindoo scriptures.

The doctrine of Metempsychosis has its origin in an ignorance and misunderstanding of the Divine attributes. It seems to have been resorted to by the human mind when yet in its infancy and unguided by the light of revelation, as an explanation of the inexplicable problems of phenomenal life. Among a people who saw their God in the elements of nature and whose minds were incapable of forming any higher conception of the Divine Being, Metempsychosis is, no doubt, to a certain extent an excusable superstition, but when we see their descendants after several thousands of years of advancement, with all their vauntigs of philosophy, science and civilization still immersed in the same ignorant superstition, we are really astonished. If they cannot give up this superstition as negating

the glorious attributes of God (for their idea of the Divine Being is still very low), they ought at least to repudiate it as being opposed to the laws of nature. The necessary conclusion of this doctrine is that Almighty God should be considered a weak, helpless and idle being, letting things take their course and destitute of exercising any power or control by His will or choice over them. Metempsychosis is, therefore, in utter dissonance with the Divine laws of nature, and flatly contradicts them. The assumption of a potent Divine control and the admission that the regularity and design observable in the universe have been brought about by God's mighty hand and that the universe has been created and organised with His paramount power and all-controlling will and intention, and that the harmony and order prevailing therein, have been brought about by His consummate wisdom and fore-knowledge, in other words the laws of nature, sap the foundations of the doctrine of the transmigration of souls. For, the doctrine assumes that the regularity and order which prevail in the universe have not been predetermined by Divine will and ordained by Divine wisdom and fore-knowledge, but are an accidental result of the sins of mankind. The cow which provides us with milk, the horse upon which we ride, the donkey which is a beast of burden for us, the earth which we inhabit, the sun and the moon which give light to the world and benefit it with their various powers and properties, the grain which the earth yields, all these together with what exists in the heavens or lives or grows upon earth, are, according to this ridiculous doctrine, human souls which on account of their transgressions in some previous birth have assumed these shapes. In short, the amazing order and harmony in the universe, the cosmos itself, which baffles human wisdom, read in the light of Metempsychosis, has accidentally been brought about by men through their inadvertence in sinning against God who could not have brought about by His will and power any of these wonders. Nor can He in any way interfere with the amazing programme or bring into existence even so much as an atom. Had the souls been a little more cautious in sinning against God, the universe would never have emerged from a chaotic state, nor any one of the countless things which now exist for the benefit of man would ever have existed. Every terrestrial blessing which the mortals can enjoy, is therefore to be

attributed to a sin. A wicked life is productive of every good that men enjoy upon earth and a good life will only lessen these blessings. You cannot get milk until some one commits a sin and is born as a cow ; you cannot have anything to ride upon until another by his iniquities transmigrates into a horse ; you cannot get a beast of burden until a third transgresses and passes into a mule, a donkey or a camel ; nay, you cannot get a wife until a fourth's iniquities cause him to be born as a woman : and yet more, you cannot have any children until some one disobeys and is punished with death to be born again. Thus every blessing of this world is after all traceable to a particular sin or combination of sins. In fact, the whole system of this world is dependant upon and due to sins. Without the sins of man, God was nothing and could have done nothing, and His power and wisdom were simply worthless. What we call the works of God, are not really His works but the works of sin.

This theory leaves no place for God. The things that do not exist of themselves have been brought into existence by the sins of men. The will of God has no share in bringing things, into existence or in making order and law prevail in the universe. There is no God working with His will and power, no nature brought into existence by His hand and no laws of nature working according to His will and intention. He is supposed to have an authority over existing souls and this may probably be due to good deeds done by him in a previous birth or acquired accidentally by any other means. His personality is not worth anything, for he has not the power to create, no control over the affairs of the universe and no will to determine the plan of the world.

In short, Metempsychosis deals two severe blows to the moral feelings of man. In the first place, it divests the Divine Being of all His glorious attributes and of His power and control over the universe. What is left of Him after the denial of His best attributes, is not worth the name of God. Secondly, the doctrine sweeps away all distinctions between legality and illegality, for it is possible under this fantastic law that a person's own mother, daughter or sister may be reborn to be his wife, there being no signs by which such distinctions can be preserved when according to all experience and even

according to the theory itself, no trace of a previous birth is preserved in human memory. The doctrine, therefore, deserves to be condemned as highly repulsive to the moral ideas of man, as divesting God of all His attributes of honor and glory and as blotting out all distinctions between legality and illegality.

The Gospel Tested by History.

From the "Freethinker" of June 22nd, 1902.

"It is the unavoidable fate of a spurious historical work of any length to be involved in contradictions."—HENSTENBERG, *Dissert. on Pentateuch*.

THERE are many who, having given up the miracles of the New Testament, still believe that, apart from the miraculous, they still possess an authentic and historical biography in the Four Gospels. Nothing can be further from the actual facts of the case. To begin with, the Four Gospels, while pretending to be written by Jews—personal followers of Jesus and natives of Palestine—were evidently written by men of another country many years after the time of the events they describe, and display gross ignorance of the manners and customs of the Jews and of their rulers, Jewish and Roman. As Matthew Arnold, "the Apostle of Culture," who cannot be accused of being a metaphysical German, pointed out :—

"He (John) speaks as if they and their usages belonged to another race from himself—to another world. The waterpots at Cana are set 'after the manner of the *purifying of the Jews*'; 'there arose a question between John's disciples and a Jew about *purifying*'; 'now the Jews' Passover was nigh at hand'; 'they wound the body of Jesus in linen clothes with spices, as the manner of the Jews is to bury'; 'there they laid Jesus, because of the *preparation of the Jews*'.....A Jew talking of the Jews' Passover, and of a dispute of some of John's disciples with a Jew about *purifying*. It is like an Englishman writing of the Derby as the English people's Derby, or talking of a dispute between some of Mr. Cobden's disciples and an *Englishman* about free trade. An Englishman would

never speak so.....Again, twice the Fourth Gospel speaks of Caiaphas as 'high priest of that year,' as if the Jewish high-priesthood had been at that time a yearly office, which it was not. It is a mistake a foreigner might perfectly well have made, but hardly a Jew. It is like talking of an American 'president of that year,' as if the American presidency were a yearly office. An American could never adopt, one thinks, such a way of speaking. Again, the disciple who, at the high priest's palace, brings Peter in, is called by the writer of the Fourth Gospel 'an acquaintance of the high-priest.' One of the poor men who followed Jesus *an acquaintance of a grandee* like Caiaphas !..... which is like the exaggeration of calling a London working-man, who is in the throng round a police-court during an exciting inquiry and has interest enough to get a friend in 'an acquaintance of the Secretary of State.' As the social distinctions of Palestine are confounded, so are its geographical distinctions. 'Bethany beyond Jordan' is like 'Willesden beyond Trent.' A native could never have said it. This is so manifest, indeed, that in the later manuscripts Bethany was changed into Bethabara, and so it stands in our version. But the three earlier and authoritative manuscripts all agree in *Bethany*, which we may pronounce certainly, therefore, the original reading. Nevertheless, the writer knew of the Bethany near Jerusalem; he makes it the scene of the raising of Lazarus. But his Palestinian geography is so vague; it has for him so little of the reality and necessity which it would have for a native, that when he wants a name for a locality he takes the first village that comes into his remembrance, without troubling himself to think whether it suits or no" (*God and the Bible*, pp. 112-145; ed. 1889).

Nor are these discrepancies confined to John, as Matthew Arnold stated, for Matthew speaks of "Bethlehem, and in all the coasts thereof" (Matthew ii. 13), being evidently under the impression that Bethlehem is on the sea. It would be as accurate to speak of the coasts of Birmingham as the coasts of Bethlehem. Mark, not to be outdone, speaks of Jesus "departing from the coasts of Tyre and Sidon. He came unto the Sea of Galilee, through the midst of the coasts of Decapolis" (Mark vii. 31)—a statement containing two geographical and

one historical error. Leaving the historical error for the moment, we may notice that the Sea of Galilee lies between Tyre and Sidon and the Decapolis, so that Jesus could not pass through the Decapolis to reach the Sea of Galilee. The same ignorance is betrayed by Luke. Dr. Estlin Carpenter notices : " The geographical confusion into which the writer (Luke) is betrayed in his account of the journey of Jesus to Jerusalem through Samaria and Galilee implies that he was not himself familiar with Palestine " (*The First Three Gospels*, p. 334). And he adds : " The vague phrase, ' a city of the Jews,' suggests that the writer was himself not a Jew. He was a Gentile writing for Gentiles, whose claims he takes every opportunity of establishing."

So far, the evidence is amply sufficient to prove that the writers of the Four Gospels were not natives of Palestine ; but further examination, in the light of our historical knowledge of that time, makes it plain that they were not written until long after the time that Jesus and his disciples are said to have lived. Their ignorance of contemporary history is phenomenal. On every point where their evidence can be tested by the inscriptions and histories of that time, they are found to be in irreconcilable contradiction. Many books have been written with the object of elucidating the year in which Christ was born, but the only point upon which scholars are agreed is, that it could not have been in the year one—which the vast majority of Christians believe to have been the year of his birth. Matthew tells us that he was born " in the days of Herod the King." Luke says that, " in those days, there went out a decree from Cæsar Augustus that all the world should be taxed. And this taxing was first made when Cyrenius was Governor of Syria." But Herod died in the year 4 B.C., and Cyrenius was not made Governor until the year 6 A.D., an interval of ten years ! To quote Dr. Estlin Carpenter again, who, as an earnest Christian, would not exaggerate the point, " The enrolment which gives occasion to the journey of Joseph and Mary from Nazareth to Bethlehem—cannot be fitted into imperial usage, or into secular history. Such enrolment was for purposes of taxation, and it is said to have embraced ' all the world.' Three times did Augustus impose a general taxation ; not indeed, upon all the provinces of the empire, but upon all Roman citizens in the years 26 and 6 B.C. and 24 A. D. The first of these occasions is too early, and the last too late. On the second, while Herod was still

alive, Judea and Galilee were not under Roman jurisdiction for such purposes at all ; and, even after Herod's death, Judea still remained for some years outside the circle of imperial administration until the deposition of his son Archelaus in A.D. 6. Moreover, the Roman census was always taken at the citizen's own residence. It has been pleaded that the arrangement which sent Joseph to Bethlehem was a concession to Jewish ideas. But how was it possible for every householder to betake himself to the birthplace of an ancestor a thousand years before ? ' Everyone,' we are told, ' went to his own city.' The whole population is set in motion, in order to get Mary to Bethlehem. And the device does not, even then, secure its end, for the law did not require the registration of the citizen's wife, still less of his betrothed. If we accept the judgment of the profoundest of modern students of Imperial Rome—the historian Mommsen—the enrolment, as Luke describes it, was an impossibility." Mommsen affirms "that no one cognisant of the facts can believe that any census was carried out by the Romans at that time, ' whatever theologians, or those who, like theologians, talk in bonds, may have persuaded themselves or others.'" (*The First Three Gospels*, pp. 148-150). To sum the matter up : 1. There was no Roman census at that time. 2. There could have been no census taken by the Romans during the reign of Herod, as the country was not under Roman jurisdiction. 3. The Romans took the census at the citizen's own house, the census being taken for the purpose of taxation ; to allow the people to register themselves at a distant city would defeat the object they had in view. 4. If it was a concession to Jewish ideas, then Joseph had no occasion to take Mary with him, as the Jews only registered the males of the population. 5. If the census took place under Cyrenius, then Herod had been dead ten years, and the story of his massacre of the children is false.

WALTER MANN.

ZANB.

To convince a man against his prejudice seems to border almost upon impossibility. In the last issue we showed that the Holy Quran kept a clear distinction between the use of the word *zanb* and all other words used to denote sin, and that there were three remarkable points in connection with its use; viz., (1) that the more frequently occurring words such as *jurm*, &c., and their derivatives were never used of the prophets, and that the word *zanb* only was used of them; (2) that it was not stated in the Holy Quran that every *zanb* or committer of *zanb* shall be punished; and (3) that the other words such as *jurm*, &c., were defined as deserving punishment.

A missionary gentleman from Egypt tells us that the word *jurm* is not used of the prophets because it is not used at all in the Holy Quran. A strange explanation! Why are not the words *junah*, *ism*, *fiq*, *shirk* and *kufir* used of any prophet when they are so frequently used of the sinners? Why does it not call the prophets *mujrim*s (committers of *jurm*) as it calls the sinners frequently? Why does it not use the word *اجرموا* (they committed *jurms*) and various other derivatives of the word, regarding the prophets when it uses them of the sinners? And why does the Holy Quran condemn sinners and exalt the prophets if it regards both classes as equally sinning against God. An equally absurd explanation is offered for the Holy Quran not threatening every committer of *zanb* with punishment, viz., that the Holy Quran has not used the word *muznib* at all. But is it not plain from this that it has not made use of the form because it did not mean to define *zanb* as a punishable deed in disobedience to God, in all cases? And could not the Holy Quran use any other form to denote that it looked upon *zanb* as punishable in all cases? It says of *ism*, *ومن يكسب اثما فانما يكسبه على نفسه* "And whoever commits an *ism*, commits it against his own soul." Could it not have used a similar form to condemn every *zanb*?

In conclusion we wish to impress upon the reader once more that *zanb* is a generic term. When used of the *mujrim*, it means *jurm*; when used of *asim*, it means *ism*; when used of *fasiq*, it means *fiq*; when used of *kafir*, it means *kufir*; and when used of *mushrik*, it means *shirk*. But the prophet is neither *mujrim*, nor *asim*, nor *fasiq*, nor *kafir*, nor *mushrik* and, therefore, his *zanb* is a thing quite different from *jurm*, &c. It is not punishable as these are; it is not looked upon with displeasure by God; it is nothing more than

Plague Inoculation.

(Translated from Mirza Ghulam Ahmad's Noah's Ark).

لَنْ يَصِيبَنَا (لَا مَا كَتَبَ) اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (التوبة)

By no means can aught befall us but what God hath ordained for us. He is our patron and protector: in God alone it behoves the faithful to trust.

Out of sympathy for its suffering subjects, the Government has kindly undertaken at the expense of about a million of rupees to place the benefit of plague inoculation within the reach of the general public as a safeguard against the anticipated outbreak of the plague. To tell the truth, it is one of those benevolent measures of the Government which it is the duty of all sensible subjects to welcome with expressions of gratefulness, and upon which none but the fools and the enemies of their own souls would look with distrust or suspicion, for it has often been proved that this cautious Government never asks its subjects to try any dangerous remedy, and does not offer one to be taken recourse to by the people unless it has assured itself of its usefulness and harmlessness after repeated trials. To impute a selfish motive to the undertakers of a benevolent measure which requires an enormous outlay of money, is most uncharitable. There is not the least doubt that inoculation is the best and most efficacious preventive against plague that the Government has yet discovered. Nor can it be denied that it has actually proved useful when resorted to. It is, therefore, the duty of all loyal subjects to relieve the Government of the great anxiety it has for their lives by acting in accordance with its desires and getting themselves inoculated so as long there is no obstacle.

As for me, I most respectfully beg to inform the Government that I would have been the first man to avail myself of its generous offer, had not an ordinance of heaven kept me back. Almighty God has willed to show to this generation a sign of mercy from heaven. The Lord of the earth and heavens, whose knowledge and power extend over every thing, spoke to me long ago, saying: I shall protect thee from the plague and also deliver all those from this

accursed death who live within the four walls of thy dwelling and those who follow thee, provided that they purge their hearts of all inimical intentions, and with heartfelt sincerity and humble submission swear repentance on thy hands, and rebel not against the commandments of God and His messenger, nor show any vanity, haughtiness, remissness, arrogance, or self-approbation, and conform their conduct to thy teachings. But for those who do not follow thee faithfully, be thou not grieved, for such is the decree of heaven. Again His Word came to me saying: Out of regard for thy residence therein, I shall save the residents of Qadian in general from *destructive* plague and protect it from such a severe outbreak of it as might cause a panic or depopulate the town.

It is this ordinance of heaven which renders inoculation needless for me and for all those who dwell within my house or follow me. For Almighty God has said it that people of my sect, whatever their number, shall be comparatively safe from the attacks of the plague. Only such of them may be overtaken by it as are either not true to their pledge or about whom there is some other reason known to God only. But ultimately people will see with wonder and acknowledge that compared with my opponents, my followers have enjoyed with God's assistance a far greater security from the plague, and that a special providence of God has watched over them, to which there has been no parallel among any other people. At this some will laugh and call me mad, and others will be startled and surprised to hear that there is a God who can bring down His mercy upon His faithful servants without the intervention of physical causes. To set this scepticism at rest, I declare that without doubt there exists such an Almighty God. If God had not such power, His seekers would have had to quaff the bitter cup. Wonderful is the might of the Lord and wondrous are His ways. On the one hand, He turns the wicked ones against the righteous and sets them over His favorite ones like dogs, and on the other, He gives His angels charge over them and makes them triumph over their enemies. In like manner, when His fierce wrath encompasses the world to consume the unrighteous and His anger is kindled against the workers of iniquity, His eye protects His chosen ones. Had Almighty God not thus extended His mercy to them, the righteous would have been confounded with the unrighteous, and no one could have

known them from the wicked. Great are the works of the Lord and infinite is His power, but they are displayed to men only according to the measure of their faith. The extraordinary manifestations of His power take place only for the sake of those who show an extraordinary love and faithfulness in His way, and sever all low connections and suppress all desires of the flesh for His sake. He does whatever He wills, but His wonders and marvellous works are displayed only when a man shows a wonderful and marvellous transformation in his connections with Him. In this age, there are very few who know God or believe in His wonderful works, but many who have no faith at all in the Almighty Being whose voice is heard by all things and with whom nothing is impossible.

It should be borne in mind that I do not declare it to be generally illegal to have recourse to medicines or preventive measures in the case of plague or other diseases, for the Holy Prophet is reported to have said that there is no malady for which God has not created a remedy. But I consider it sinful to obscure by inoculation the heavenly sign which God has been gracious enough to display for me and my followers and by which He intends to show His distinctive favor to those who accept me in sincerity and faithfulness. I cannot, therefore, insult and discredit this sign of mercy by submitting to inoculation, and be guilty of unbelief in the promise of God. If I get inoculated like others, I shall have to tender my grateful thanks to the physician who invented the cure and not to God who gave me the promise that He shall protect all those who live within the four walls of my house. I declare it as an eye-witness that the promises of God are true, and I see the impending danger as if it had already come. I know that the real object of Government is no other than to save people from the plague and if it ever happens to find out a better remedy than inoculation for the plague, it will receive it with joy. Considering this, it is plain that the method which God has revealed to me does in no way conflict with the aims of Government. Twenty years ago, a prophecy about the appearance of a terrible epidemic and the protection therefrom, and an increase by that means, of my followers, was published by me in my work the *Barahin-i-Ahmadiyya*, pages 518-9. Since then the Word of God has emphatically asserted the same promise repeatedly.

Rare occurrences of plague amongst those who class themselves as my followers, cannot lessen the value of this sign. For, it is not to bar death that the sign has been manifested by God. Amongst the numerous causes of death, plague is one. It is not to be feared so long as it does not cause a high rate of mortality. If any one falls a victim to it from weakness of faith, or some blemish in his conduct or the inevitable decree of heaven, or some other reason known to God only, or if sundry cases of plague which do not cause panic or a vast destruction, occur in Qadian, the sign shall not thereby lose its value. In comparing results on a large scale, rare occurrences cannot be taken into account. In saying this, I adhere to the words of the prophecy. Inoculation itself is esteemed an inestimable boon for the comparative safety it affords and the Government has seen that it is not an irresistible bar against the attacks of plague. But the public as well as Government shall esteem the Word of God revealed to me when they shall see at last that comparatively my followers have enjoyed a far greater security from plague than those who resorted to inoculation. Those who are endowed with wisdom, do not laugh at heavenly signs when they are foretold but wait patiently for the consequences. What I have said is the sure Word of God, not the vague talk of an astrologer; it proceeds from the brightness of heavenly light, not from the darkness of conjecture. If subsequent facts do not fulfil my prophecy, I shall willingly submit myself to the condemnation of not being from God.

It should further be remembered that the outbreak of the plague in the time of the Promised Messiah is foretold in the Holy Quran as well as in several books of the Bible, as for instance in Zach. 14 : 12, Matt. 24: 7 (where Jesus makes the plague a sign of his appearance) and Rev. 21 : 8. It is impossible that all these prophecies should have been made in vain. The appearance of the plague and the protection from it of those who follow me, being signs of God, it behoves us not to resort to material resources, so that the sign which Almighty God has promised to show, may not be attributed to such resources. But if God by means of revelation discloses a remedy or any mode of safety, the dignity of the sign will not thereby be lowered because both the remedy and the sign emanate from the same supreme source.

The occasional occurrence of cases of plague among my people

without causing any considerable loss can not lessen the value of the heavenly signs, for we witness in the history of early prophets that it was only their ultimate success that served as a heavenly sign, although in the meantime they occasionally suffered loss, which being insignificant could not seriously mar their progress. I emphatically assert that the prophecy shall be fulfilled in a manner which shall not leave any doubt in the mind of any seeker after truth as to its fulfilment, and he shall clearly see that Almighty God has granted a miraculous protection to my followers from among all the people. To make the matter still more plain, there will be an extraordinary increase in the number of my followers owing to the plague, thus clearly establishing that it is a sign from heaven in my support.

People should not wonder at the disclosure of this secret of the future. Almighty God has more than ten thousand times revealed to me such secrets and about 150 of these have been collected in a book shortly to be published. There is not a single one of my prophecies which has not already been fulfilled either wholly or in part. Their fulfilment has been as clear as daylight and there are thousands of witnesses for them. They have not a single parallel in history except in the life of our Holy Prophet. People shall soon see how the face of Almighty God is revealed and how He comes near, as if He had come down from heaven. He kept himself hidden from the world for a long time. He was denied but He has been still and has refrained Himself. But now He shall no more hide His face and this generation shall see His wondrous deeds which their forefathers had never seen. All this shall be because the earth is filled with iniquity and people have no faith in the Maker of earth and heavens. On their lips are professions of faith but their hearts are utter strangers to it. Therefore God Almighty has wished to create a new earth and a new heaven. What is that new earth and what is that new heaven? By the new earth are meant the regenerate hearts which have been purified by God's own hand, which have been manifested by God and which shall manifest God's glory. By the new heaven are meant the signs which God is showing to the world through His servant. But alas! the world only opposes this new manifestation of God's glory. They have nothing but tales to rely upon; the God that they worship is an image of their own desires and passions;

their hearts have lost all zeal for truth, their ardour has cooled, and over their eyes are coverings.

It would have been better if these people had not fallen into temptation, for no one can withstand the will of God and the word is gone out of His mouth that He shall save those who follow me. This I declare before the whole world, and request the leaders of other religious sects that if they enjoy any favor in the sight of God, they should also announce similar protection for their followers and publish the fact beforehand so that seekers after truth might be able to judge afterwards of the merits of each religion. The Christian Missionaries should particularly take advantage of this occasion. They assert that there is no deliverance but through Jesus. Let them, therefore, deliver the Christians from this terrible calamity. Of all these sects only that one can claim the truth which now proves itself to be most acceptable in the sight of God. Every one can now give proof of the favor he enjoys with the Almighty Being, without entering into a controversy. The method proposed will not only decide the truth of a religion, but also save its adherents from the plague. If the Christian Missionaries sincerely look upon the son of Mary as their deliverer here and hereafter, they should be foremost in declaring the efficacy of a belief in that Redeemer as a safer protector from plague. In this manner Government will be relieved of a great burden, for every religious leader shall undertake to procure protection for his own people from the God which he believes in or from anything else, which he regards as his Deity, and intercede with him to save his suffering worshippers. This method is calculated to do immense good to mankind, to furnish the proof of the truth of a religion and to assist the Government in its care for its subjects. I must also add that those of my followers for whom the Government has rendered it compulsory to get inoculated, should obey the orders of the Government. Of the rest, those who cannot act upon my teachings as given below,* should also avail themselves of the benefit of inoculation, lest the Lord should deal with them after their iniquity, and thus they become stumbling blocks in the way of others by obscuring the heavenly sign.

* We intend to publish these teachings in the next issue.

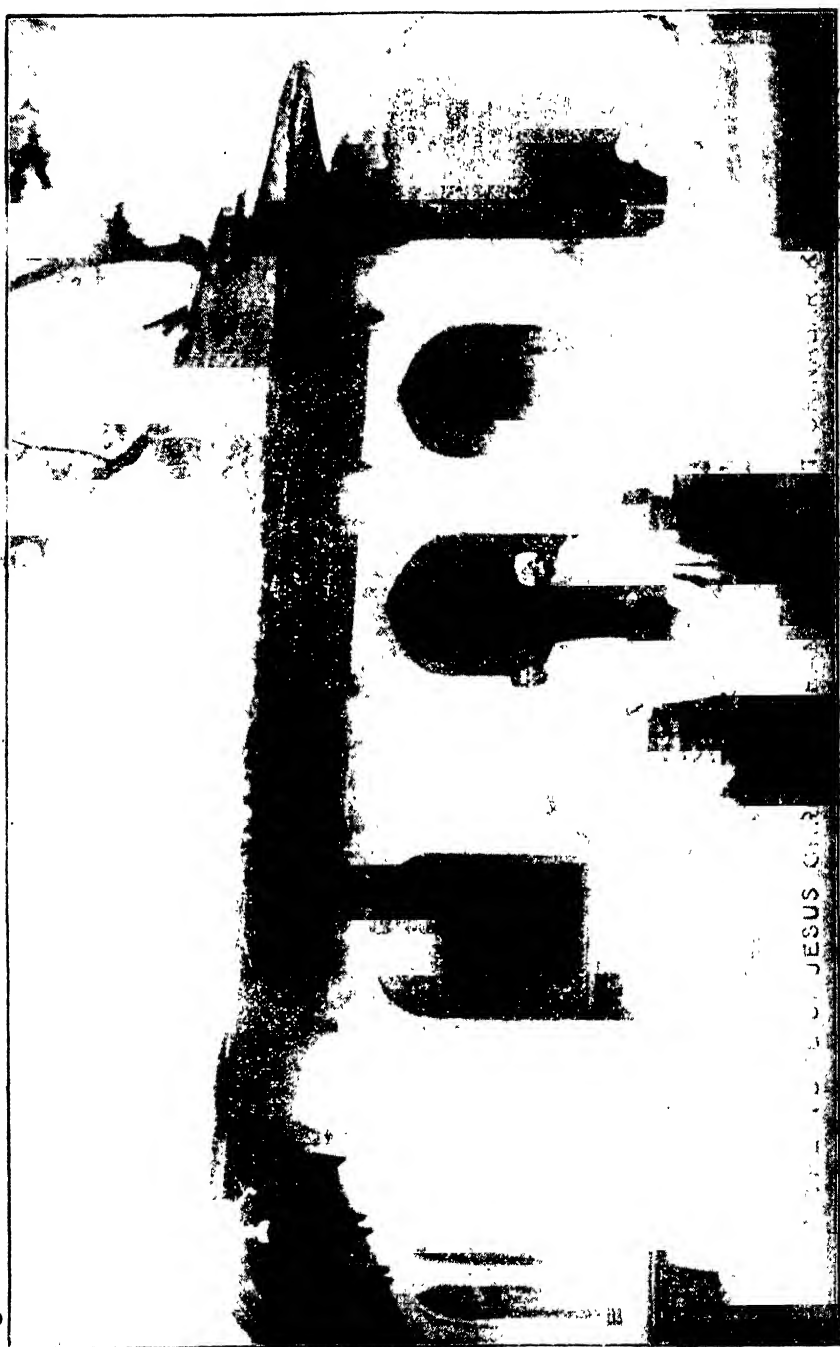
AN IMPORTANT DISCOVERY

REGARDING

JESUS CHRIST.

After a careful and thorough investigation of the facts relating to the so-called crucifixion and resurrection of Jesus, we have proved, beyond a shadow of doubt, that the story of his ascension to heaven is a myth pure and simple, and we have much pleasure in announcing to the lovers of knowledge, in Europe and America, believing that they are ever desirous to learn and know the truth and ready to receive it with open arms, that Jesus did not die upon the cross, but having been taken down alive and senseless, he recovered, travelled eastward, and lived up to a good old age, his mortal remains after his death having been interred in dust, as is the fate of all mortals. His tomb is situated in the Khan Yar Street at Srinagar (Cashmere), and the next page discloses a photograph of the sacred building.

These facts have been established and light has been thrown upon many obscure points in connection with the circumstances of Jesus' life by a large variety of strong evidence. Ancient documents of unquestionable authenticity and veracity speak of this tomb. The testimony of these documents receives considerable support from the statements of those who have read with their own eyes an old, now effaced, inscription upon the tomb, and who assert that it is the tomb of Jesus Christ. Hundreds of thousands of persons of every creed, living in Srinagar and its vicinity, state unanimously that the occupant of this tomb was a stranger who came, about nineteen hundred years ago, from the distant land of Syria, was known as an Israelite prophet, and went under the name of *Isa Sahib* (Jesus Christ) and *Shahzuda-Nabi* (Prince-Prophet). The tradition also states that his own people in his native country sought to slay him and this was the reason of his flight. The incontrovertible testimony afforded by the tomb itself, backed as it is by the unanimous oral testimony of hundreds of thousands of men, and by the written evidence of ancient documents, becomes, in our opinion, too strong to be resisted by the most determined of sceptics. The truth is that the Gospels themselves relate incidents disproving Jesus' death upon the cross. For instance, it is stated that Jesus met his disciples after his crucifixion, showed them his wounds, ate with them and accompanied them to Galilee. Moreover, Jesus' likening his fate to that of Jonah, Pilate's wife's dreaming for his safety, Jesus' own offering up prayers and suppli-



JESUS CHRIST



Mirza Ghulam Ahmad, Chief of Qadian, Punjab, *the Promised Messiah*.

fact of these prayers having been accepted, as is clearly stated in Hebrews 5: 7, and last of all, his heart-rending cries of "*Eli, Eli lama sabachthani*," all concur to prove that Jesus did not die upon the cross and consequently was not taken up into heaven, but that having been saved he died a natural death and was buried in a grave. To this large collection of trustworthy evidence, we may add the interesting and remarkable testimony afforded by the ointment, known as *مرهم عيسى* *i. e.*, the ointment of Jesus, *مرهم حواریین* *i. e.*, the ointment of the apostles, and *مرهم شایفا* *i. e.*, the ointment of the twelve disciples, a prescription of which is contained in more than a thousand ancient medical works, which state that this ointment was prepared by the apostles for the wounds of Jesus Christ.

So much for evidence from earthly sources, but heaven itself has attested to the truth of Jesus' death, and falsified his supposed resurrection and ascension to heaven, by sending the Promised Messiah for the reformation of the world exactly at the time fixed by calculations based on Biblical prophecies as the time of the advent of the Messiah. This Messiah is a substitute of Jesus Christ, son of Mary, in the same manner as John the Baptist was the substitute of Elias. Almighty God has shown numerous signs in support of his claim. It is a remarkable coincidence that the discovery of the tomb of the first Messiah, the son of Mary, at Srinagar (Cashmere), and the appearance exactly at the prophesied hour of the Promised Messiah, whose advent Jesus had, on account of his spiritual identity with himself, described as his own second advent, have been brought about at one and the same time.

In conclusion it is necessary to warn the reader against a hasty conclusion. Before pronouncing a verdict it would be necessary for him to study carefully the writings* of the Promised Messiah, which bring rest to the weary, peace and consolation to uneasy hearts, and conviction to those who seek. Opposite the photograph of the dead Messiah's tomb, we have given a picture of the living Messiah, whose advent is looked upon as the second advent of Jesus Christ in the same manner as the advent of John was, according to the word of God, looked upon as the second advent of Elias. The picture discloses the blessed features of the Promised one, in whose expectation millions have passed away. Blessed is he who sees him and rejects him not.

THE ANJUMAN-I-ISHA'AT-I-ISLAM,

QADIAN, PANJAB, INDIA.

* For further information as to this point and the teachings of the Promised Messiah, the reader is referred to the Monthly Magazine, entitled the "Review of Religions," issued from Qadian, District Gurdaspur, Inda (annual subscription Rs. 6d.), and to other works of the Promised Messiah, regarding which full information can be obtained by correspondence with the editor of the above named magazine.

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بسم الله الرحمن الرحيم
نحمده ونصلي على رسوله الكريم

THE TEACHINGS

OF THE

PROMISED MESSIAH.

(Translated from Noah's Ark).

To follow me it is necessary in the first place to believe in one God, the Creator and the Supporter of all existence, powerful over all, eternal, everlasting and unchanging in His attributes, neither being a son nor having a son, and free from suffering injuries, cross or death. Being far off, He is yet very near, and being near He is still very far. He is one but His manifestations are many. For those who renew themselves, He is a new God, and His dealings with them are new. They witness a transformation in God to the extent to which they transform themselves. But it is not God who changes, for He is unchanging and perfect in His attributes from all eternity. It is a new manifestation of Divinity which is disclosed to a man when he is transformed by a renewal of his mind. As a man rises higher, a higher manifestation of Divine power is revealed to him. When he shows an extraordinary transformation, Almighty God reveals to him extraordinary manifestations of His power. This is the root from which signs and miracles spring.

Such is my Lord, in Him you must believe and Him you must set before you. Let God be uppermost in your mind; let Him be dearer to you than your own selves, your comforts and all your connections. Be ye constant and firm in His path so that no storm might shake you. The world trusts in its resources and prefers not God to its own dear objects but trust ye in God alone and prefer Him to all else, so that you may be numbered upon heaven with His

people. Almighty God has been exhibiting His signs of mercy from ancient times, but you cannot avail yourselves of His tender mercies until you are one with Him and fulfil all the laws of righteousness. His will must be your will and His desires your desires. Be faithful to Him in adversities and lie at His door whether He hearkens to your voice or not, so that His will be done in all cases. If you trust in Him thus, the Living God who has long hidden His face from the world will manifest Himself in you. Is there any one among you who can act upon these ordinances, who can seek to do the will of God and submit to the decree of heaven without uttering a word of complaint? When adversities encompass you all about, your faith in Him should be the greater.

Let all your power be exerted to establish His unity upon earth. Be kind and merciful to the creatures of God. Let not your tongue speak evil against them or your hands do injury to them. Do not oppress them but try your best to do good to them. Speak not the word of pride and vanity to any one though he be your subordinate or servant. Abuse not any one though he might abuse you. Walk upon earth in humility and meekness and sympathise with your fellow-beings, that you may be accepted of God. There are many who show meekness outwardly but inwardly they are ravening wolves. There are many who are smooth in appearance but they have the nature of a serpent. You cannot be accepted of your God until your tongue conforms with your heart. If you are in a high place, glory not in your greatness and do not look down upon the lowly but have mercy upon them. If you are learned, glory not in your learning, and do not despise the ignorant with vanity but give them a word of kind advice. If you are rich, glory not in your riches and behave not proudly toward the poor, but serve and assist them. Shun the paths that lead to destruction. Fear God and be righteous. Worship not the creatures but severing all your earthly connections, be ye wholly devoted unto God. Let not your delight be in this world. Serve God only, and devote your life to His service. Hate every impurity and evil for God's sake, for your Lord is holy. Let every morning bear you witness that you have passed the night with righteousness, and let every evening bear you witness that you have passed the day fearing God.

Be not afraid of the curses of this world, for they are like the smoke which disappears instantly and cannot turn the light of your day into the darkness of night ; but fear the curse of God which comes down from heaven, and brings ruin, both in this world and the next, upon the heads of those upon whom it descends. You cannot save yourselves with hypocrisy, for your Lord sees the inmost secrets of the heart. Can you deceive Him ? Therefore stand uprightly before Him, purge your hearts of every impurity and cleanse them of every dross. If the slightest darkness remains in you, it shall overcome your light and all shall be darkness. If there is vanity, hypocrisy, self-approbation or idleness in you, you cannot be acceptable in the sight of God. Be not deceived that a few words that your lips utter, are the goal of your life, for Almighty God wishes to bring about a thorough transformation in your lives. He demands of you a death, after which He shall breathe a new life into you. Be at peace with each other and forgive the trespasses of your brethren, for wicked is the person who does not agree to be at peace with his brother. He is in danger of being cut off, for he sows the seed of dissention. Renounce your desires and passions in every way and settle your differences quickly. Being true, humble yourselves like one who is in error, that you may be forgiven. Get rid of the fatness of passion because strait is the gate to which you are called, and a fat man cannot enter in it. Woe unto him who does not accept these words which have come out of the mouth of God and have been taught by me. If you wish that God may be pleased with you upon heaven, be at agreement with one another as twin-born brothers. Greatest among you is he who most forgives his brother's trespasses. Woe betide him who does not forgive and persists in vengeance. Such a one has no share in me.

Fear the curse of God, for the Lord is a holy and jealous God. The workers of iniquity cannot attain the nearness of God. The proud, the unjust and the dishonest cannot approach Him. Every one who is not jealous for the name of the Lord, cannot draw nigh to Him. They who are greedy of every sordid earthly gain like dogs, or are busy like ants in gathering the riches of this world, or fall like vultures upon the carrion of vile things of this world, and

lead their lives comfortably in these enjoyments, are turned away from Almighty God, and can have no access to His presence. An evil eye cannot see Him and an impure heart cannot know Him. Who casts himself into fire for His sake, shall be delivered from hell-fire ; who weeps for Him, shall laugh ; and who cuts asunder the ties of this world for His sake, shall meet Him. Be ye the friends of God with a sincere heart and with faithfulness and zeal, that He may befriend you. Show kindness and mercy to your servants, your wives and your poor brethren that mercy may be shown to you on heaven. Be ye for God in right earnest that He may be for you. The world is a place where trials and afflictions await you on all sides and the plague is only one of them. Take hold of God with firmness and fidelity that He may keep these calamities from coming nigh you. No one can be smitten with a calamity upon earth until a decree is issued from heaven ; nor can an evil be removed until mercy descends from heaven. It is wisdom to take hold of the root and not to trust to the branch. It is not forbidden you to make use of a medicine or to resort to a measure, but it is forbidden you to put your trust in these, for nothing will happen but what God wills. If any one can, let him trust in God for to trust in God is the safest course.

I also enjoin upon you not to forsake the Quran, for in it is your life. Those who honor the Quran, shall be honored upon heaven ; those who prefer the Quran, shall be preferred upon heaven. There is no book on the face of earth for the guidance of the world but the Quran, and no apostle for the intercession of mankind but the Holy Prophet Muhammad, may peace and the blessings of God be upon him. Endeavour to bear true love to this Prophet of honor and glory, and do not give excellence to any one over him that you may be written on heaven among those who are saved. Do not deceive yourselves that you shall see salvation only after your death, for true salvation is that which reveals its light in this very life. Who is saved ? He who knows the existence of God to be certainly true and certainly knows the Holy Prophet Muhammad, may peace and the blessings of God be upon him, to be the intercessor between men and God. Under heaven there is no other apostle of equal dignity with the Holy Prophet, nor any book

of equal excellence with the Holy Quran. To none has Almighty God willed to vouchsafe an everlasting life, but the chosen Prophet lives for ever. Of this his everlasting life Almighty God has thus laid the foundation that He has continued the benefits of his Law and spirituality to the day of judgment, and through the continuance of his spiritual blessings, has at last favored the world with the advent of the Promised Messiah, whose advent was necessary for the completion of the Islamic building. It was necessary that this world should not have come to an end until a spiritual Messiah had been raised in the Muhammadan line like to the one who had been raised in the Mosaic line. I am that Messiah: God has ordained it to be so. The fool fights with his God but the wise man submits to His decrees. He has sent me with more than ten thousand shining signs of which the plague is also one. My soul cannot intercede for the safety from this calamity of any but such as sincerely enter into my discipleship, follow me with a true heart and forsake their desires in submission to my will.

Ye people! who call yourselves my followers, you cannot be recognised as my followers upon heaven until your footsteps fall on the path of true righteousness. Say your five daily prayers with your whole heart, humbling yourselves before God and fearing Him in such a manner as if you actually see Him. Keep your fasts faithfully for the sake of God. Such of you whom the Law requires, must give alms in accordance with its directions. If the pilgrimage to Mecca is obligatory upon you, and there is no obstacle, you must perform the pilgrimage. Do good so as to love it well and forsake evil so as to hate it. Know it for certain that no deed rises up to God which is devoid of true righteousness. Righteousness is the root of every goodness; if the root has not dried up, the deed shall prosper. It is necessary that you should be tried with various afflictions and adversities as the faithful before you were tried. Beware that you stumble! Earth cannot inflict any harm upon you if the tie by which you are bound to heaven is a strong tie. It is your own hands and not your enemy's that cause you a loss. If your earthly honor is all lost, God will give you an eternal glory upon heaven. Do not forsake Him, therefore. It is necessary that you should suffer various afflictions, and be deprived of some long-

cherished hopes, but be not grieved, for your God tries you and examines the faithfulness of your hearts in His path. If you wish that even the angels should praise you upon heaven, rejoice when you are persecuted, and be thankful when you are abused, and dis sever not the tie when you meet with failures. You are the last of God's chosen people; therefore do deeds exceeding in their excellence the deeds of every other people. Whoever is slack and remiss among you, shall be cast off as an excrement and shall come to a grievous end. Hear me, for I give you the glad tidings that your God really exists. Though all the creatures are His, yet He selects him from among all who selects Him for his Lord, and He comes to him who goes to Him, and glorifies him who declares His glory. Come to Him with your hearts cleansed of every guile and duplicity, and your tongues, eyes and ears purified of every defilement.

God requires you to believe that there is one God and that Muhammad, may peace and the blessings of God be upon him, is His Prophet, and the last and most excellent of His prophets. No prophet shall come after him but only he who is spiritually clothed in his clothing, for the servant and the master are as one and the branch is not independent of the root. Therefore, he who losing himself in his master, receives the title of prophet from God, does not break the seal of prophecy. It is like one's own image in a looking-glass. Such an image of the Holy Prophet is the Promised Messiah. This is the secret of the words which the Holy Prophet spoke with reference to the Promised Messiah that he shall be buried in his grave. He plainly meant that he is but his own self. Believe it also that Jesus, the son of Mary, is dead. His tomb is situated in the Khan Yar Street, Srinagar (Cashmere). The Holy Quran speaks of his death on various occasions. The religion of the cross cannot die except with the death of Jesus. What is the use of holding him alive against the teachings of the Holy Quran? Let him die that the true faith of God may live. Almighty God showed the death of Jesus by His Word and the Holy Prophet saw him among the dead in his vision of heavenly journey. Thus the Holy Quran plainly describes Jesus' death by quoting his own words in answer to a question from God if he had taught

و كنت عليهم شهيداً ما دمت فيهم فلما : the people to take him for a God :
 “ And I was a witness of their actions
 so long as I lived among them, but since Thou, O God, hast caused
 me to die, Thou hast watched over them.” This verse tells us
 plainly that the Christians departed from Jesus’ teachings *after*
his death because he witnessed their actions so long as he lived
 among them, and the corruption took place after God caused him to
 die. There is, moreover, an admission here on the part of Jesus
 that he was ignorant of the corruption of the Christians, which he
 could not have been, if he had been alive and had personally come
 back into the world, and with his own hands destroyed the false
 religion. In the latter case, his proper answer to the question
 “ Didst thou say to the people : take me and my mother for gods beside
 God,” should have been, “Almighty God ! Thou knowest that not
 only did I not teach any such doctrine but in my second advent,
 I uprooted this evil doctrine.” How can his ignorance of Christian
 corruption be consistent with his second advent ? In another
 verse, the Holy Quran plainly hints at his journey to Cashmere.
 Thus it says : “ و اوينهما الى ربوة ذات قرار ومعين ”
 “ And we gave the son of Mary and his mother a refuge on a lofty place which
 was secure and watered with springs.” This is a description of
 Cashmere. Moreover, the verse plainly indicates that this took
 place after some heavy misfortune or great danger, for the word
 اوى signifies the giving of refuge in danger ; and with the excep-
 tion of the event of crucifixion, no other event of great misfortune
 or danger to Jesus is recorded in history. Similarly the Holy
 Prophet not only testified to Jesus’ death by stating that he saw
 him among the dead prophets, but settled the question of Jesus’
 death with his own death. The death of the Holy Prophet is an
 insult to his glory if Jesus is alive.

As for me, it should not be imagined that I deny the excellence
 of the prophet Jesus, peace be on him. It is true that Almighty
 God has informed me that as the founder of the Muhammadan law
 is greater than the founder of the Mosaic law, so also the Messiah
 of the Muhammadan line, is greater than the Messiah of the Mosaic

line, still I honor the son of Mary, for spiritually I am one with him, being the last of the successors of the Holy Prophet Muhammad, may peace and the blessings of God be upon him, as Jesus was the last of the successors of Moses. He was the Promised Messiah of the Mosaic line as I am the Promised Messiah of the Muhammadan line. Therefore I hold my namesake in honor, and all those who assert to the contrary and say that I do not respect him, are mischief-makers and they invent a lie concerning me. Not only do I revere Jesus, but I also honor his four brothers, because they were all born of one mother. Nay more, I regard the real sisters of Jesus as holy women, for they were all equally the issue of Mary. And who is Mary? She is the good woman who passed many days as a virgin in the service of the temple, and did not give her consent to a match until the elders of the people insisted upon it on account of her pregnancy. Some people object to her marriage as illegal according to the Mosaic law for having taken place during her pregnancy, and for being in violation of the vow which she had vowed to pass her life as a virgin, as well as for being a polygamous marriage, her spouse being already a married man, but I say that the circumstances under which all this was done palliate the violation of the law and it was a case of compulsion rather than of choice.

Again I say to you, do not imagine that your mere outward entrance into my sect will do. An outward act is nothing if unattended with a transformation of the heart. Almighty God sees your hearts and shall deal with you according to their state. Hear, and in saying this I am discharged of the responsibility of delivering my message to you, that sin is a poison and therefore shun it, and that the disobedience of God is an abominable death and therefore eschew it. Pray God that strength be given to you. He who, when he prays, is faint-hearted and does not consider God as powerful over everything except where He Himself has promised to the contrary, is not of my followers. He who forsakes not lying and deceit, is not of my followers. He who is involved in the greedy love of this world and does not even raise his eye to look to the next, is not of my followers. He who does not in practice give a preference to matters of religion over his worldly affairs, is not of my followers. He who does not repent of every evil and wickedness, such as drinking wine, gambling, looking to lust, dishonesty, bribery,

and every other iniquity, is not of my followers. He who is not regular in his five daily prayers, is not of my followers. He who is not constantly supplicating before God and praying to Him with humbleness of heart, is not of my followers. He who forsakes not the company of the wicked who cast their evil influence over him, is not of my followers. He who does not revere his parents, or does not obey them in that which is fair and not against the Holy Quran, or does not care to serve them to his utmost, is not of my followers. He who is not kind and gentle towards his wife and her relatives, is not of my followers. He who refuses his neighbour the least good in his power, is not of my followers. He who forgives not the trespasses of others and harbours revenge, is not of my followers. The husband who is false to his wife or the wife that is false to her husband, is not of my followers. He who breaks in any way the promise which he makes at the time of *Baiat*, is not of my followers. He who does not believe in me as the Promised Messiah and Mahdi, is not of my followers. He who is not ready to obey me in all that is fair, is not of my followers. He who sits with the wicked and chimes in with those who reject me, is not of my followers. Every fornicator, transgressor, drunkard, murderer, thief, gambler, usurper, wrong-doer, liar, forger, every dishonest person, every one given to bribery, every accuser of his brother or sister, and every one who sits in such company, is not of my followers. Every one who does not repent of his wicked deeds, and hates not the congregation of evil-doers, is not of my followers.

These are all poisons which if you take, you cannot be saved. Light and darkness cannot be in the same place together. Every one who is crooked and not clear before God, cannot get the blessings which are granted to those who are of a candid heart. Blessed are they who are upright of heart, who purge their hearts of every dross, and serve their Lord faithfully, for they shall not be lost. God shall not disgrace them, for they are God's and God is theirs; they shall be delivered in the day of affliction. Their enemies who plot against them, are fools, for they are in the bosom of God and He is their supporter. Who have faith on God? Only those who are such. He is also a fool who plots against a wicked, mischievous and daring transgressor, for he shall perish of himself. Since God

created the earth and the heavens, it has never happened that He should have destroyed and brought to naught the righteous. On the other hand, He has been displaying for them His deeds of wonder and will even now show His power. The Lord is a faithful God, and for His faithful servants He shows His wondrous deeds. The world would swallow them and their enemies gnash their teeth against them, but He who is their friend, saves them from every path of destruction and makes them victorious in every field. Blessed is he who holds fast the skirt of such a God. I have believed in Him ; I have known Him.

That God is the God of all the world who revealed His Word to me, who showed mighty signs for me, and sent me as the Promised Messiah in this age. Besides Him, there is no other God neither on earth nor in heavens. Blessed is he who believes in such a God, for he shall be happy. Woe to him who does not believe, for he shall be forsaken and his days shall end in grief. I have received the revelation of my God which is brighter than the sun. I have seen Him and known Him that he is the God of the whole world and there is none besides Him. What a powerful and supporting God that I have found, the owner of mighty wonders that I have seen ! The truth is that there is nothing impossible with the Mighty God but He does not do that which is against His book and promise. Therefore you, when you pray, be not faint-hearted like the ignorant *naichries* who have limited the laws of nature to their own narrow circle of imperfect reason and understanding which is not testified to by the Book of God. These are rejected by God for their little faith, and their prayers shall never be listened to. They are blind and not seeing, dead and not living. They set against God laws framed by themselves and set limits to His unlimited powers. They look upon God as weak and shall be dealt with according to the weakness of their faith. But thou, when thou standest up for prayer, shouldst be certain that thy God is powerful over all. Then shall thy prayers be accepted and thou shalt see the wonders of the power of God which I have seen. My witness is not of hearsay but of actual sight. If a person does not consider God as powerful over every thing, how can his prayers

be accepted and how can he have the courage to pray to God for deliverance, which he deems to be against the laws of nature, from afflictions and adversities. But thou blessed man, be not so weak of faith. Thy God is the Omnipotent Being who has hung innumerable stars without any pillars to rest upon, and who has created heaven and earth out of nothing. Dost thou suspect that He shall not be able to help thee in thy difficulties? Nay, but thy own mistrust shall deprive thee. Almighty God is never weak, but His Holy Word teaches us with regard to His laws of prayer, that out of His infinite mercy, He deals with the supplicators like a friend. Sometimes He does not enforce His own will but accepts the prayer of the supplicator as is indicated in *ادعوني استجب لكم* "Ask and I shall give." Again, He executes His own will and requires the supplicator to submit to it as He says: *ولنبلونكم بشيء من الخوف* "Verily we shall prove you with somewhat of fear and hunger." This He does that He may elevate the certainty and knowledge of a person when his prayer is listened to, and that again by making His servant submit to His will, He may grant him the honor of His pleasure, elevate his dignity and promote him in the path of guidance by thus loving him.

In short, our God has innumerable wonders but shows them only for those who are His in faith and sincerity. He does not display them to those who have no faith in His wondrous might and are not His faithful servants. Woe to him who is still ignorant that he has a God who has power over every thing. My God is my paradise; in my God have I my highest bliss for I have seen Him and found that He possesses every beauty. This is a wealth to be possessed though one's life may be lost in gaining it, and a jewel to be bought though one's self may be extinguished in getting it. All ye that lack this blessing, run to this fountain for it shall quench your thirst. It is the fountain of life and shall save you from destruction. Ah! what should I do and how should I impress these glad tidings upon the hearts! With what trumpets should I declare the wonderfulness and might of God on every inhabited corner of the earth that all men may hear it! What remedy should I apply that their ears may be opened to my voice!

If you will be God's people, know it for certain that He shall be your God. You shall be sleeping and God shall be awake for you. You shall be negligent of the enemy and God shall see him and frustrate his evil plans. You are not yet aware what power belongs to your God. Had you known it, no day would have ever found you grieving for this world. If any one has vast treasures in his possession, will he weep and cry or commit suicide for the loss of a farthing. If you had been aware of the rich treasure that your God will perform all things for you and that He will be your refuge in every distress, you would not have been mad after the world. Your God is a precious treasure; set great store by Him for He assists you in every step that you may take. Without God you are nothing and your means and plans are useless. Do not imitate the alien people who have put their whole trust in earthly means. Like the serpent that eats dust, they eat the dust of earthly means, and like the dogs and vultures which fall upon a rotten carcase, they are tearing a carrion with their teeth. They are removed farthest off from God. They worship men and eat swine, and drink wine like water. For their excessive trust in earthly means and ceasing to pray to God for help, they are dead. The heavenly spirit has quitted them as a pigeon quits its nest and takes flight. Their inwards are infected with the leprosy of world-worship which has consumed them from within.

I do not forbid you to have recourse to the means which are necessary to attain to an end, but I forbid you from becoming slaves to the means, from trusting in them alone and forgetting God who provides the means. Had you an eye, you would have seen that besides God all is naught. You cannot stretch out your arm, nor withdraw it but with His permission. He who is spiritually dead would laugh at it, but his death would have been better for him than his laughter. Beware that you do not imitate other people because they have made a certain progress in this world, and follow in their footsteps to attain a similar success. Hear and understand that they are quite ignorant of and utter strangers to that God who calls you to Himself. But what is their God? Only a weak human being; and, therefore, they are left in their remissness. I do not prohibit you from having your own business or occupation;

but do not follow them who consider this world as the goal of all their aims and desires. Be continually praying to God to grant you power and ability in the execution of all your affairs whether temporal or religious. But let not your prayers be empty words uttered by your lips alone, but let them be sincere supplications proceeding from your heart. Let it be your sincere belief that every blessing descends from heaven. There is no righteousness in you unless when you face any difficulty or undertake a business, you close the doors of all material resources and humbly throw yourselves down at the threshold of God, asking for His grace to deliver you from the difficulty or help you in your undertaking. Then shall the holy spirit assist you and an unknown way shall be opened for you. Have mercy on your souls and follow not those who have severed all their connections with God, and given themselves wholly to material resources so much so that they cannot utter the words *لا إله إلا الله* (if it please God) to seek strength from God. May God open your eyes so that you may be able to see that your God is the beam of all your plans. If the beam falls, will the roof remain? It would not only fall itself, but also cause the loss of many lives. In like manner, your plans can never succeed without the assistance of God. If you do not seek the assistance of God and make it the guiding rule of your life, you shall never succeed, and your days will end in grief. Do not imagine that my words are not true because other people have seen prosperity, although they know not the God who is your perfect and powerful God. They are led into temptation for forsaking God. When a person forsakes God and takes delight in the lusts and luxuries of this world and is desirous of its riches, he is tempted by having all these doors opened to him, whereas the door of religion is fastened against him and he is quite denuded of his spirituality, and thus taken by death while involved in his wordly entanglements, he is cast into an eternal hell. Sometimes, however, he is tempted by the wreck of all his wordly schemes. But the former temptation is more dangerous than the latter because it makes a man vain, though both classes are under the wrath of God.

The fountain-head of true delight is God. How can heavenly bliss be the lot then of those who are quite ignorant of the Living and Supporting God and turn their faces away from Him. Blessed

is he who understands this secret and woe to him who comprehends it not. Follow not world-wisdom nor regard it with honor, for it is nothing but ignorance. True wisdom is that which God has taught you in His Word. Lost are they who love world-wisdom but those who seek wisdom and knowledge in the Word of God, shall prosper. Follow not the paths of ignorance. Do you presume to teach God what He knows not? Do you run after the blind that they may lead you and show you the way? Ye fools! the blind will not lead the blind. True wisdom comes from the holy spirit as has been promised to you. Through the spirit you will be taken to the pure fountain of knowledge which is beyond the reach of other people. If you ask with a sincere heart, you will find it. Then will you understand that this is the knowledge which renews you and breathes a life into you and brings conviction to you. How will he give you clean food who himself feeds upon a carcase? How can the blind show you the way? Every word of pure wisdom descends from heaven; what do you seek from earthly people? Wisdom is the inheritance of those whose souls rise to heaven. How can he bring you to conviction who has no conviction himself? But purity of heart is the first condition, truth and sincerity are the primary requirements, and then what you ask shall be given to you. Think not that the age of Divine Revelation is past and that the holy spirit does not descend now as it used to do in time past. The Law has finally been revealed to the world in the Holy Quran but the doors of revelation are not closed, for revelation is the soul of the true faith. Religion not accompanied by revelation, is not a living system but a dead log. I tell you truly that every other door may be closed but the door of revelation can never be closed. Open the windows of your hearts that it may enter them. You are removing yourselves farther away from that bright sun because you close the windows through which its rays can find an entrance into your heart. Thou fool! arise and open the windows of thy heart and the light shall enter into it of itself. Almighty God has not closed against you the doors of wordly blessings but has opened them wider than they were in the past. Do you think that the ways of heavenly blessings of which you feel the greater need now, have been stopped in this age? That cannot be. The doors of heavenly

blessings are also opened more widely and clearly. When Almighty God has opened to you the door of all the blessings of the former prophets, why do you not enter and welcome the precious boon? Let your thirst be for that fountain and the water will flow to you. Cry like a babe for that heavenly milk and it shall come to you as it comes to the suckling. Make yourselves deserving of mercy that mercy may be shown to you. Be sore vexed that comfort may be given to you. Lament and cry that one may take you by the hand. Difficult and strait is the path which is the path of God, but it is made easy for those who fall into the bottomless pit ready to die. They decide to enter into fire and to burn in it for the sake of their beloved one. They actually thrust themselves into that fire and, to their surprise, find it the very paradise. It is in reference to this that Almighty God has said **وان منكم الا و ارد ها كان على ربك حتما مقضيا** ثم لنجي الذين اتقوا ونذر الظالمين فيها جثيا (مريم) "Ye that are wicked and ye that are righteous, there is not one of you who shall not pass over hell-fire, but those who go down into it for fear of God shall be delivered while those who walk on it only in obedience to their sensual passions, shall be consumed in it. This is a settled decree of God." Blessed are they who struggle with their passions for fear of God, but woe to them who fight with God in blind obedience to their carnal desires. He who puts aside the commandments of God for his own passions, shall never enter into heaven. Try therefore, that not a jot or a tittle of the holy Quran should bear witness against you, lest you may have to answer it, for the slightest iniquity shall bring punishment upon you. The days of your life are few and short, and your work is yet unfinished. Walk fast for the day is going away and the evening is nigh. Consider well what shall be required of you; lest you leave something undone and find yourselves undone at last; lest the thing you are going to offer, should be impure or counterfeit and unworthy of being presented.

I am told that some of you do not admit the authority of traditions. Such men are in error. My teaching is that three things have been given you for guidance, the Holy Quran, the *sunnat* (usage) and the *hadis* (tradition). The Quran inculcates the doctrine of the Unity, the Glory and the Majesty of God. It decides the differences that

arose between the Jews and the Christians. For instance, it corrects the error that Jesus Christ died on the cross and was subjected to curse and that consequently his soul did not rise to heaven as did those of the other prophets. You are likewise forbidden in the Holy Quran to worship anything besides God, for instance, any man or animal, the sun, the moon or any other heavenly body, the means to an end, or your own self. Take care therefore that you do not take a single step against the Divine injunctions and the guidance of the Quran. I tell you truly that whoever breaks the least of the seven hundred commandments of the Holy Quran, closes with his own hands the door of salvation against himself. It is the Holy Quran that has shown to the world the true, clear and perfect ways of salvation, all other inspired books being only its imperfect images. Read the Quran attentively and love it dearly, more dearly than you love anything else in the world. For, the Word of God came to me, saying : لخیر کله فی القرآن : "All sorts of goodness are contained in the Quran." This is the truth, and woe betide him who gives preference to other things over the Holy Book. In the Quran is your only chance of salvation and prosperity, and it is the fountain-head from which all blessings flow. There is not a single one of your religious or spiritual needs which is not supplied by the Holy Quran. It is the Quran that will bear witness, or give the lie, to your faith on the day of judgment. There is no other book under heaven besides the Quran which can guide you into the right path independently of it. Almighty God has, out of His infinite mercy and loving-kindness to you, granted you a book like the Holy Quran. I tell you truly that had the book which has been rehearsed to you, been rehearsed to the Christians, it would have saved them from destruction, and had the guidance and blessings that have been granted to you, been granted to the Jews, they would have kept them back from a denial of Resurrection. Value it, therefore, for it is an inestimable boon. It is the most valuable blessing, the most precious treasure. If the Quran had not come, the whole world would have been but a rotten carcass.

Criteria of a Divine Revelation.

(Concluded from the last issue.)

OF all the gifts of God, the most precious is the gift of His sure and certain word revealed to a man. Through the word a person reaches the highest stage of advancement in the knowledge of God. He as it were sees God, and his belief in His existence is the belief of an eye-witness. Divine awe and grandeur then take full possession of his heart and the darkness of doubt vanishes away as gloom before the light of the sun. He then walks upon the earth like an angel, and is unique in his righteousness, unique in his hatred for sin, unique in his love for the one God, unique in his faithfulness to Him, unique in his fear of God, unique in his trust in Him, and unique in his fidelity to the tie of friendship. Moreover, as the Word of God has promised that Divine revelation shall always be granted to faithful hearts, reason also requires its actual continuance in the world for the good of mankind. There is no remedy for sin and transgression except the certain revelation of Divine Beauty and Glory. Experience shows that there are only two forces which can keep a man back from transgression or disobedience, *i.e.*, true love for, or true fear of, the being whose commandments are transgressed or disobeyed. True love for a kind and gracious friend is also attended with the fear lest the tie of friendship should at any time be broken. Therefore, the person whose heart is inspired with true love for God or true fear of Him, and the person who knows and loves such a person and is affected with his superior influence, are both released from the bondage of sin. But the person who does not belong to either of these classes, cannot be free from the poison of sin. There are some hypocrites who pretend that they are sinless and pure in heart, but they only try to deceive men and God. Release from sin is impossible unless a death is brought about on the carnal desires of the heart by the awe-inspiring fear of God through the piercing rays of certainty, unless true love and true fear dominate the heart, and it is consecrated with the glory and beauty of God. But the heart can never realise these conditions so long as there

reigns not a certainty in it regarding the existence of God and His two attributes of glory and beauty.

From this it is clear that certainty regarding God's existence is the root and the only means of salvation. It is certainty which makes a man submit to the Divine will under trials and afflictions, and excites him to enter into burning fire for His love. It is certainty again which excites love and prepares a man for death. It is due to certainty that a man forsakes his own comforts and conveniences for the love of God, becomes indifferent to the nod of approbation and the tribute of praise, and makes the whole world his deadly enemy for the sake of one. Where the danger is certain, a man fears to approach even that which is allowable. He holds his tongue from the utterance of improper words as if a padlock had been put upon his lips. But such certainty is the result either of actual sight of God or of being addressed by Him in words which proceed certainly from His mouth and prove their Divine origin by the power, glory, attraction and heavenly signs which accompany them. Without such revelation there can be no certainty either of God's existence or of His attributes. The Word of God revealed to the former prophets and the miracles wrought by them, cannot now serve as a conclusive argument of God's existence, for neither are those miracles plainly witnessed by any man, nor does that word descend, at the present time. The Holy Quran is indeed a miracle but it cannot serve as such unless there is a person who displays its excellences. But no one can do this unless he is himself purified by the revelation of God.

Since according to the plain dictates of human nature and conscience, the soul of man shrinks from a death of doubt, and is thirsty after a manifest certainty, it follows that the mighty and wise Being who created the soul of man with this thirst, must have beforehand made provision for it to quench that thirst and satisfy itself with certainty. But what are the means provided to acquire this certainty? Let me declare it openly in answer to this question that certainty is produced in obedience to the law which has prevailed since the commencement of the world, viz., by the love of God supported by His supernatural deeds. Do not deceive

yourselves by thinking that the Word of God revealed in the past is sufficient to produce conviction and that there is no need of a fresh revelation. The Arya Samajists are involved in the same fatal doubt. They think that the Word of God was revealed in the Vedas and that there is no need of any new revelation subsequent to the Vedic revelation. But they are deceived as are also the Christians who think that the Bible contains all the religious teachings and that they have no need of the Quran. The answer to these frivolous assertions is that the object with which the Word of God comes to men is the bringing about of certainty. Almighty God reveals His word to men that they may believe in His existence and attributes and know the ways of His liking from the ways which He hates, so that with the blessing of certainty their faith in God may be perfect and they may avoid every path of wickedness and transgression and walk in the paths of righteousness. But when the days are over during which a prophet of God lives upon earth, and the Word of God revealed to him gradually loses its force and attraction and becomes a story of the past, it fails to fulfil the object with which it was revealed, and the hearts of men are at last devoid of the certainty which it brought about at first. Look at the Jews who have the books of the prophets in their hands and deceit in their hearts. How many are there among the Christians who being smitten on the right cheek, turn the other, and to him who takes away their coat, give the cloak also, and refrain their eyes from looking to lust, and do not judge other people, and have not crooked, deceitful and ambitious hearts? If any one is rarely to be met with among them with these qualifications, he has not shunned evil because of the injunctions of the Gospel but owing to his own good nature.

In short, as you stand in need of fresh meals every new morning, you require fresh revelation to renew your faith. When the light of faith which is certainty, begins to diminish with the lapse of time, people rehearse the Word of God, but the rehearsal does not pass their lips. The Word of God remains far from them and does not even touch them, and, therefore, they cannot be affected with its good influence. So the word is taken away from among them, and leaving nothing but dead bones in their hands it rises

to heaven. Then a new magnetiser is created and the Word of God draws him to itself and with the strength of the word he is granted a certainty. The knowledge which had risen to heaven is brought back by him to earth.

This is the Divine Law according to which certainty is generated afresh in the hearts by the fresh Word of God. The hearts that follow the law which Almighty God has abolished, become disfigured. There does not remain a single man in their midst who is worthy of receiving a new Divine revelation. Such a book is like the stagnant and stinking water with which is mixed an enormous quantity of filth and mud. Such a law gives no benefit to its followers, for its signs are all idle tales of the past. The fresh water of heaven, *i.e.*, the fresh Divine revelation, does not come to them. These are the signs that God has forsaken such a people. It is, therefore, a criterion of a dead religion that it is wanting in the light of fresh revelation. The people who follow it, put their trust in words which are not confirmed by the fresh Word of God or new signs from heaven. Their hearts are, therefore, dead and the light of certainty which consumes sins and transgressions, does not come near them.

To sum up, the fresh Word of God is a buttress of the Divine Law. It takes the boat which is drowning on account of sins to the haven of safety. I repeat over and over again and wish that I were able to impress it upon hearts that by the Word of God is meant the word which descends afresh in an age. From its very nature it first of all convinces the person upon whom it descends as well as those who are in close contact with him, that it is certainly the Word of God. In being the Word of God it does not differ from the words spoken by Almighty God to the former prophets, though there may exist a distinction in other respects. But it must be clearly borne in mind that from this definition of the Word of God, we exclude the doubtful words imagined to have been inspired, which are neither accompanied with heavenly signs and Divine assistance, so that the words receiving a support from the deeds might be able to convince men of their supernatural origin nor does the person who receives them, know them to be certainly

Divine and not satanic. In this connection it is important to note that the weak and inefficacious words whose origin is doubtful even to the person who receives them, are actually satanic or are at least mingled with satanic suggestions. The person who trusts in them, goes astray, and the person who is subjected to this dangerous temptation, is undone, for Satan sports with him and leads him into a path of which the end is destruction.

Under these circumstances the question would naturally arise as to the criteria by which a Divine revelation may be distinctly recognised as such. For the guidance of seekers after truth, we point them out below :—

(1). It has a Divine power and blessing whose sublimity and grandeur clearly point to the Divine origin of the word though there may be no other argument, and which so completely overpower the receptacle of the revelation that even if he were thrown into fire or were about to be struck with lightning, he would never say that his revelation is a satanic suggestion, or a delusion or of a doubtful origin. On the contrary, his soul is full of the conviction that it is the certain Word of God.

(2). It has in it a supernatural majesty.

(3). It comes with a force and a loudness.

(4). It has a heavenly bliss in it.

(5). It often takes the form of question and answer. A man puts a question and receives an answer from God, and this process is repeated several times. During the time that the answer is communicated to him, he is under the influence of a sort of slumber. But the mere utterance of certain words in a state of slumber, is no evidence of their Divine origin.

(6). It sometimes comes in languages quite unknown to the person to whom it is revealed.

(7). It has a heavenly magnetism, which at first exercises its influence upon the inspired one so as to make him dis sever all connections, and then gradually begins to work upon capable hearts and draws a whole world to him.

(8). It delivers a man from errors and all erroneous beliefs, and

acts in the capacity of a judge. It does not contradict the Holy Quran.

(9). The prophecy which it contains is true in itself and must be fulfilled though there may be an error in understanding it.

(10). It makes a man improve in righteousness and morals, alienate his heart from the world and hate sin.

(11). Being the Word of God it is corroborated by His wondrous deeds and contains grand and powerful prophecies which are fulfilled in their time. When the word and deed combine, certainty flows like a river, and being disconnected with an earthly life a man becomes an angel.

THE TEACHING

OF

GOSPELS

AS TO

The Sinlessness of Jesus.

It is a noteworthy fact noticed by all critical biographers of Jesus Christ that the writers of the Gospels have carefully refrained from making even a passing reference to his earlier years. A veil seems to have been purposely drawn over the days of his youth when he was in the full vigour of his life and when indeed it would have been very creditable to his character to have curbed his passions. But the writers of the Gospels have intentionally omitted to give an account of his first thirty years. They have chosen to start with that moment in his life when he emerged out of the sacred waters of Jordan a purer and perhaps a better man. What we learn of him from other sources, does not show him to have been free from blots during that time. The Jews tell us for instance that he once praised the beauty of a Jewish damsel in such a manner that his tutor was highly offended at his gross misconduct and this led to a separation between the pupil and the master. This anecdote deals a death-blow to the Divinity and

sinlessness of Jesus, but we proceed to examine the subject on the authority of the Gospels.

In this case a decisive proof is offered by Jesus himself in one of his sayings. In Matt. 19 : 16, 17, a man is reported to have come to Jesus and said : " Good Master, what good thing shall I do that I may have eternal life " ? and he said unto him, " Why callest thou me good ? There is none good but one, that is, God. " This leads to the evident conclusion that Jesus' refusal to be called good meant nothing but that he deemed himself to be sinful. The reply attempted by the advocates of Jesus' sinlessness is in itself an evidence of their hopeless discomfiture. It is alleged that as Jesus knew that he was God, therefore he meant in the words quoted above to convey to his hearers in a roundabout way, that the person who regarded him as a man only should not address him as good, for it was impossible for man to be released from the bondage of sin, and hence no human being could be good. But the absurdity of this interpretation is apparent to every man of common intelligence. If Jesus had distinctly put forth his claim to Godhead before the Jews, he should have been regarded by them as an heretic and the most sinful of men who by the law of Moses deserved to be put to death. How could a Jew then knowing of this claim call the claimant a good master consistently with the commandments of God ? If, on the other hand, the man had accepted the strange claim of Jesus, the remark was quite out of the way and uncalled for, as there was no denial of his Divinity. It is absurd to suppose that a Jew who confessed his own religion, should have, with a knowledge of the claim of Jesus to Deity, addressed him as good master. The Jewish religion rejects the theory of God appearing in flesh and regards such a claimant as the most sinful person. The advocates of Christianity must admit then that the man who accosted Jesus as good master must have had faith in his Divinity if any man had such faith in that age, otherwise the epithet " Good " was quite out of place. The interpretation put upon this verse by Christian commentators is thus falsified. Moreover the plain words of Jesus, as reported in the Gospel, would not even bear the strained and far-fetched meaning given to them. No reasonable person would sympathise with the efforts to prove the sinlessness of Jesus by means of such perversion of meaning. It is clear that in the above verse Jesus denied his good-

ness or sinlessness in plain words, and to wrest any other meaning from it only illustrates the way in which all Christian doctrines are supported.

It is clear from the above that the Gospels instead of lending any support to the doctrine of the sinlessness of Jesus, establish his sinfulness, because in the verse quoted above Jesus plainly denies to be called good or sinless. All explanations to do away with the plain meaning of these words are nonsensically absurd and no sane person would draw from the words any conclusion other than the sinfulness of Jesus. Take the sentence in its plain and grammatical meaning and no other conclusion but Jesus' admission of his sinfulness can be drawn from it. "Why callest thou me good. There is none good but one that is God," is as plain a sentence as ever came from the lips of a man, and no reasonable man can be deceived by the tricks of explanation that the Christians adopt. The conduct of Jesus makes the matter still plainer. He received the baptism of repentance at the hands of John the Baptist. This step on his part again conclusively negatives the assertion of his sinlessness. There are several points to be remembered in connection with the baptism of Jesus at the hands of John. In the first place the baptism of John was essentially a baptism of repentance and of confession of sins. Thus we read in Matt. 3: 5, 6. "Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptised of him in Jordan, *confessing their sins.*" Again in Matt. 3: 11, "I indeed baptize you with water unto *repentance.*" Luke 3: 3 says: "And he (John) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." There are similar verses in the other two Gospels. These verses prove it beyond a shadow of doubt that the baptism of John was essentially *a baptism of repentance for the remission of sins*, as Luke plainly puts it. Jesus was, therefore, baptised to repentance like the other Jews, and must have confessed his sins like all other sinners. Otherwise there could have been no baptism, for the essential ceremony in John's baptism, was a confession of sins on the part of the disciple. The confession was followed by the baptist giving the disciple a dip in the water, a symbol signifying that the sins of the person baptised were washed away. If there was no confession, an immersion in water

could not have followed and consequently there could not have been a baptism. Such was the baptism of John, a baptism of repentance, of confession of sins and of their remission by an immersion in the running stream. Jesus himself chose to be baptised by John in this manner, because he knew that in no other way he could procure a remission of his sins and receive the gift of the holy ghost. The *Encyclopædia Biblica* admits that the baptism of John was "a baptism of repentance for the remission of sins," and was meant to effect "a purification from moral uncleanness."

To say that Jesus only went through a meaningless ceremony is the veriest nonsense. The Gospels agree that he was baptised and therefore he went through the whole ceremony, the essential part of which was the confession of sins. To call it a meaningless ceremony is simply to say that when he confessed his sins, he did not mean what he said. But this is hypocrisy. And further, who obliged him to confess his sins if he had none? Moreover, if he did not mean what he said on one occasion, how do we know that he meant what he said on other occasions? Does it not follow from this that all his words and deeds were insincere and hollow? What a strange reformer, who said that he came to abolish the law though it had a reality under it, and himself did acts that had no reality under them and spoke words by which he did not mean what he said! The fact is that such explanations are only Christian devices to establish an untrue claim. Jesus himself, the Gospels tell us, said plainly that he did not deserve to be called good and supported his words by his deeds, *i.e.*, by being baptised at the hands of John.

Secondly, the Gospels tell us that the holy ghost did not descend upon Jesus until he was baptised of John. Had the Christian Missionaries bestowed reflection upon this point, they could have easily seen that Jesus' baptism at the hands of John was the most remarkable fact in his life, without which the holy ghost could never have descended upon him. What was the reason that God withheld the gift of the holy ghost from Jesus so long as he did not repent at the hands of John? The baptism, therefore, instead of being a meaningless ceremony is the most significant fact of all. John was indeed a fit person to be the spiritual father of Jesus,

for as Luke tells us, he was "filled with the holy ghost, even from his mother's womb." (Luke 1: 15). But upon Jesus the holy ghost did not descend until he humbled himself before John and confessed, and repented of, his sins at his hands. So strong was the efficacy of baptism, in other words, so strong was the spiritual power of John, that the gift of the holy ghost was at once granted to Jesus after his repentance at his hands.

It should, moreover, be remembered that Jesus himself confessed a defect in his righteousness so long as he was not baptised. Matthew reports the words of Jesus in which he gives his reason for baptism at the hands of John, saying: "Thus it becometh us to fulfil all righteousness." This shows clearly that hitherto he knew his righteousness to be defective. It was owing to this consciousness of a defect in his righteousness or of having sinned that he humbled himself before John and asked for a forgiveness of his sins. The inferiority of Jesus' righteousness is also inferred from his own admission that he drank wine while John was a total abstainer, as the Gospels tell us, from all intoxicating liquors. The words reported by Matthew to have been spoken by John as humbling himself before Jesus, seem to have no foundation because they have no parallel in the other two synoptic Gospels. They are, moreover, contradicted by the very next verse even of Matthew where Jesus admits that without repentance at the hands of John his righteousness would be defective. Moreover, the Baptist entertained doubts to the very last as to the Messiahship of Jesus (Luke 7: 19) whom he seems to have baptised simply as one of the multitude who flocked round him to confess their sins.

Besides Jesus' admission of his sinfulness and his confession of his sins before his spiritual guide, John the Baptist, the Gospels relate some of his doings and teachings which completely overthrow his claim to sinlessness. The first of these is his habit of drinking wine as we have in Luke 7: 33, 34, "For John the Baptist came neither eating bread nor drinking wine . . . The son of man is come eating and drinking and ye say, behold a gluttonous man and a wine-bibber, a friend of publicans and sinners." He has, therefore, by his teaching and example caused the loss of millions of lives who became a prey to drunkenness. Thousands of families

have been ruined by this evil which Jesus encouraged instead of stopping. Notwithstanding youth and bachelorship, he had too familiar connections with some women of dubious character who were constantly about him. He even praised harlots (Matt. 21: 31) He got himself anointed by a harlot with ointment which was part of her earnings of adultery and allowed her to take undue liberty with him (Luke 7: 38). He had no regard for filial devotion and showed disrespect towards his mother (Matt. 12: 48), which was a sin by the Law of Moses. He caused loss to a person who had done him no harm by destroying his herd of two thousand swine without the least provocation on his part (Mark 5: 13). He allowed his disciples to eat in his presence what was lawfully another man's without the owner's permission, an incident related by all the Synoptic Gospels (Matt. 12: 1, Mark 2: 23, Luke 6: 1). He violently abused the elders of the people without any provocation on their part and made very indecent attacks upon them, as is detailed later on. He called the prophets and saints that went before him, thieves and robbers (John 10: 8), notwithstanding that his teachings were all borrowed from them. He even prayed to God contrary to His will, when he knew it for certain that he himself had agreed upon this arrangement. He broke his promise made to the thief who was condemned with him on the cross. In Matt. 23: 43, Jesus is reported to have said to the thief, "To-day shalt thou be with me in paradise." But Jesus had to land for three days in hell, and it is not yet settled whether he took the thief with him to the fiery regions or not. Having failed to reach paradise, he must have at least taken the thief *with* himself, *i.e.*, to hell. But that is a question which should be settled by the Christian Missionaries. The Gospels simply relate that having made a promise, Jesus broke it, for he remained upon earth (or descended into hell, as the Creeds say) for several days after his crucifixion—forty days according to one narrative. Nor can it be asserted that Jesus first ascended to heaven in the company of the thief and leaving him in paradise descended again upon earth (or into hell), for he plainly says in John 20: 17: "I am not yet ascended to my father." So the theory of his having undertaken two such journeys is contradicted by the Gospels.

Jesus broke another promise also. With regard to his second advent, he plainly said: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." In other words, the generation of his relatives and companions was not to pass away before his visit—so speedy was to be his descent. But Jesus broke this promise intentionally although he had the power to perform it. Those to whom the promise was made and to whom it was the central hope of all their lives, must have in vain looked to the heavens and watched every cloud that gathered in the sky and dissipated as soon, and at last in the agony of death, it must have become clear that the promise was but a mockery and the hope a delusion. Generation after generation has since then passed away and still no sign of the son of man. Even the graves of those whose sight was to comfort him, have been blotted out by the rolling years, and their settlements have been laid waste by the cruel hand of time. Shall he now come in glory to see these graves and ruins? Will this sight not be another shock to his already broken heart? Those persons are dead and those sights gone for whom his second visit was meant, and his coming back now would be as useless and as great a shock to him, as was his going up nineteen centuries ago.

The most disgusting and blasphemous words attributed to Jesus are those which contain his assertion of Godhead. This he did in spite of the knowledge that he was born from Mary's womb, that the flesh and bones of his body had been formed from her impure blood, and that in common with all other men, he was subject to infirmities and diseases of every sort, and felt hunger and thirst like ordinary mortal beings. Such a boastful assertion even betrays a want of judgment in him. It would have been worth something if he had first exhibited the powers of the Deity and then put forward his pretensions to it. But in Jesus throughout his life, we see a weak and helpless being, rejected and beaten by a handful of Jews, themselves crushed under the Roman yoke, arrested and dragged before Courts of justice, subjected to sorrows and sufferings, and brought to the very doors of death with hunger and thirst. That such a being with all these infirmities and adversities could be the Omnipotent God, is more than human intellect can comprehend.

Miracles are the only evidence on which the Deity of Jesus is supported, but to speak of his miracles as proof of his Divinity is to produce one assertion in support of another. They lack the requisite evidence with which their own truth can be established. They have themselves no legs to stand upon, and it is, therefore, absurd to expect them to support something else. There is no reason why they should not be regarded as marvels and prodigies carrying no more weight than the fictions recorded in the Puranas? The resuscitation of the dead is a marvellous performance and a conclusive evidence of a Divine Mission. Had any such occurrence actually taken place, it must have had a wide repute in Israel and the Jews would have followed Jesus to death instead of planning his death, as we are told they did. The fact that they arrested him, put him in chains and closed the tragical drama of his life by at last most cruelly hanging him on the cross, throws much discredit upon, rather disproves, the truth of his miracles. Even supposing for the sake of argument that Jesus showed any signs, they would barely suffice to establish his claim to be a prophet, to say nothing of Divinity. To prove the latter, we need some original miracle or at least some improvement upon the Old Testament miracles which the Hebrew prophets wrought in abundance. The fact is quite the contrary. The miracles of Jesus are simply variations, in many cases much inferior of the miracles recorded in the books of the prophets whom no man ever dreamt of deifying. If the miraculous narratives in the Gospels prove the Deity of Jesus, we have strong *a priori* proof of Elijah's divinity. For in Kings I and II, such powerful and mighty miracles are recorded to have been wrought by Elijah that the writers of the Gospels were either ignorant of them or forgot to tell similar tales of their God. For instance, Elijah, restored to life the dead son of a widow by stretching himself upon the dead body. (I Kings 17: 21, 22). On another occasion he blessed a handful of a widow's meal so that it wasted not and the household ate of it for a long time. (I Kings 17: 14, 15). But the most wonderful performance which Jesus sadly lacked and this to his great misfortune, was that Elijah consumed two captains with fifty men each time, who had been sent to bring him to the king, with fire that came down from heaven at his mere word, whereas Jesus Christ was arrested, like the most helpless individual, by a single constable. (II Kings 1: 9-12). Similarly Elijah said

to the king that he shall not come down off this bed but shall surely die and the king died according to his word, but Pilate who sat in judgment over Jesus and signed his death warrant, did not receive the slightest injury (II Kings 1 : 16, 17). Further, Elijah was honorably taken up to the heavens in a chariot, but Jesus Christ had not even a donkey to ride upon in his upward ascent which by no means could have been an easy task. The most striking point of all is that when Elijah shall come again into the world, he shall prove conclusively that the Messiah who appeared before him was an impostor and a false prophet.

In short, the claim to Divinity is the deadliest sin and the greatest outrage upon the sanctity of God's name. It is evident that if the elders of the Jews amongst whom were priests and prophets had known beforehand that one of the three Gods was about to be born or if their books had told them so, what calamity had overtaken them that they were obliged to offer such an unprecedented insult to their God's mother as to search a spouse for her, notwithstanding her and her parents' solemn vows to the contrary, and thus in addition to the insult and sacrilege they threw discredit upon the fatherless birth of Jesus. What hard necessity drove them to give their God's mother in marriage to a mortal ? And when Christ was born, whom they knew to be their God, what need did they feel to circumcise him ? Being a God, his whole body must have received a certain tinge of Divinity, and therefore the application of the razor to any part of God's body was the most unjustifiable and stupid act on their part. The great truth which underlies the custom of circumcision is that as a living part of man's flesh is cut off, this physical curtailing should be accompanied by a corresponding curbing of the carnal passions of man, so that he may not transgress the divine laws. Medically circumcision is useful to facilitate the discharge of urine. But with regard to Jesus, we are not told whether the object of the elders was simply to suppress the carnal passions which in uncircumcised people are exhibited in a greater degree, or it was a preventive against any disease that threatened Jesus. Whatever be the ground, there is not the least doubt that the Lord's circumcision was a stupidly absurd step. It is perhaps for this reason that the Christians in direct opposition to the example of their Lord, have bidden farewell to circumcision.

Attention must also be drawn to another saying of Jesus in Matt. 21 : 31. While putting certain questions to the Jews, he suddenly breaks out into vituperative language and addressing the elders and scribes says " Verily I say unto you that the publicans and the harlots go into the Kingdom of God before you." This is an astonishing address from a young man to the learned scribes and Pharisees who, as Jesus himself said, sat on Moses' seat, expounded the book and gave the law to the Jewish people and were held in great honour and respectability by the public on account of their learning, sanctity and due observance of law. These sanctified leaders of the people are told that the harlots who spent their days and nights in adultery and who lived on the earnings of adultery, were morally and spiritually far superior to them and shall enter paradise before them. In these unprovoked vituperations and abuses, the critics hold Jesus to have eclipsed all record. Could anything more abusive be conceived, than that the elders and the priests of the people, their revered and sacred leaders, the scribes, the Pharisees, and the Rabbis, amongst whom were also Jesus' own tutors, should all be condemned not only as equal to, but even worse than, the most degenerate class of persons and the blackest sheep, the harlots. If any similar expression were used of the priestly class of to-day, the Maulvies, the Pundits, or the Clergy, nothing less than prosecution in a Criminal Court would be the result. We can never expect the same leniency from the civilised priests of to-day as seems to have been shown to Jesus by the elders of his people nineteen centuries before. Throughout their controversies with Jesus, the Jewish priests notwithstanding the sanctity in which they were held by the public, and the positions of honour and respectability they held under the Roman rule, displayed astonishing meekness, forbearance and mildness, in contrast with the uncalled for severity and denunciations of Jesus. Notwithstanding the advantages of their high position, they bore all abuses with remarkable patience.

It was not becoming to a young man like Jesus to have termed all the elders of the Jews, the scribes and the Pharisees, as harlots and even worse than harlots. It was shockingly offensive on the part of a village carpenter's son to have abused in this vulgar style those who

were priests of God's temple and persons of high authority. Admitting for the sake of argument that their righteousness did not come up to that of Jesus,—though the fact of Jesus' use of wine falsifies such an assertion,—the harsh and abusive words in which he addressed the elders of the Jews cannot have rationally their propriety unquestioned, for they were the heirs of the prophets and gave the law to the people. At any rate, it cannot stand to reason that they had all without any exception become so corrupt as to deserve the base and disgusting description of being worse than harlots.

This shows, if anything, that the Jews were a meek and forbearing people who displayed excellent morals inasmuch as they patiently suffered the humiliating, degrading and contumelious words of Jesus for three years and a half, notwithstanding their noble lineage from Jacob and the prophets, their high positions under the Roman Government, and their reputed sanctity among the people. It should further be noticed that Jesus exhausted almost the whole abusive vocabulary upon the learned priests of the Jews who had the ill-fortune to come into contact with him. They were described as being worse than harlots, termed an adulterous people, likened to swine and dogs, addressed as the sons of vipers, referred to as asses, and styled as blind men. His riding upon an ass was also an insinuation to the Jews that he shall overcome them. The less disgusting expressions such as fools, the ignorant, liars, robbers, scoundrels, faithless, hypocrites, and full of all manner of corruption, were always on his lips. On the other hand, there is not the least indication in the Gospels that the priests ever used a single abusive word for Jesus in opposition to all this fearful deluge of calumny and abuse. This contrast throws much discredit upon the morality of Jesus. He has not only pretensions to the highest morality himself, but is also a boasted teacher of morality. His treatment of the Jewish priests, of the elders of his own people, well illustrates the nature of his own morals as well as of those he taught. He freely uses hateful and abusive expressions, loses his temper upon the slightest provocation, and showers upon the people threatenings of an eternal hell.

This is the teacher of morality; but those who are blamed for

moral depravity behave most nobly and bear all harshness and abuse with remarkable patience. It is true that the learned Jewish priests adjudged Jesus an heretic and with one voice declared him to be an unbeliever and strayer, but their judgment has been shown to be based upon honest motives and good intentions and not to be of the sort of abusive language which the great reformer used. They knew and believed that Jesus gave utterance to many heretical assertions and statements, and these being brought to their notice, they gave the judgment by the law of Moses that the utterer of such heresies deserved to be put to death. The blame does not lie at the door of the Jews, but at that of Jesus himself who inculcated doctrines contrary to those taught by Moses and the prophets, and became so bold and outspoken in his opposition that the priests, being unable any more to conceal or explain away his heresies, thought it expedient to declare him publicly an heretic.

Moreover, if there is any truth in the doctrine of atonement, we fail to see any reason for holding the Jews culpable for the crucifixion of Jesus, for it was through their agency that Jesus was able to fulfil the grand object of his life which would otherwise have been a total failure. If the three persons of Godhead ever agreed on a matter, they agreed upon this that the son should suffer upon the cross. The father wished it, the son wished it, and the holy ghost wished it, and none of the three was a sinner on that account. Why are the poor Jews then condemned for wishing the same thing? A matter which is essentially a good deed, the most virtuous deed that was ever done by man or God, on the performance of which hung the destinies of human race, can never be included in the category of sins. Moreover, the Jews are not alone involved in the matter, the Gods themselves, including the one that suffered, had first of all come to the decision. The Jews cannot be charged with abetting a guilty deed; they assisted in the performance of a noble deed of virtue, a deed which alone could bring about the eternal happiness of mankind. As the angels are said "to have paused in breathless expectation" when the proposition was made to Mary of God entering into her womb, there must have been a similar pause of breathless expectation when the heresies of Jesus were laid before the priests for declaration of judgment and "the vault of

heaven" must have "resounded with the glorious anthem 'Glory to God on high, and peace to men of good-will'" when the sentence of death was passed upon Jesus, as it did at the time of Mary's assent. Of the disciples of Jesus none proved equal to the occasion except Judas Iscariot who alone lent a helping-hand to the Jews. The rest perhaps on account of their disbelief in the doctrine of atonement could not stand by even for a moment. But they are not much to blame for deserting their master, for the master himself deserted his own cause and could not hold out to the last. The Jews alone showed the firmness of purpose, and, unlike the second person of Trinity, did not swerve a hair's breadth from the path which they had chosen, keeping to their ground until they saw Jesus suspended on the cross, that the eternal decree might be fulfilled. What a pity that Jesus could not show the same perseverance. Having first audaciously put himself forward to undergo the punishment that was destined for the whole human race, he shrank when he saw actual danger and at last his heart failing him, cried out *Eli Eli lama sabachthani*, and prayed the Father to save him from death on the cross. But he was not listened to and was dealt with according to his original confession.

In short, the objection to Jesus' assertion of Divinity is so strong that its irrefutability has obliged even professing Christians, and Church Dignitaries, to deny the Divine in Jesus except in so far as it can be sought in man. The argument against the Divinity of Jesus is plain and simple enough. If he had the almightiness of God in him, why did he not use it to prove the soundness of his claim? If he had not, as is evident from the failures he met with, why did he put forth a claim condemned out of his own mouth? What deadlier sin can a man commit than that he should pretend to be the Almighty God? Blasphemy and arrogance can go no further than claim an equality with the Creator of earth and heavens. The professional defenders of Christianity have never been and never shall be able to reply this argument. But let us not imagine that this objection equally falls upon Jesus Christ. The blame does not rest upon him but upon the erring zealots who wrote books to deify him long after he lived. His deification was indeed an after-thought on the part of his admirers. How this monstrosity got the upper

hand, it is not the proper place to discuss. The belief in the incarnation of the Deity in human form is no matter of wonder, for superstition has made human beings bow in worship before stones and trees and take them as manifestations of Divinity. The deifying of a man was an easy task in comparison with the deification of inanimate objects which were devoid even of the powers possessed by their worshippers. But the most striking point of all is that whenever a man has been deified, God has shown his weakness and infirmities in all points. Buddha was made a God, but in the discharge of his duties as a husband and a father, the most sacred of the obligations of man towards man, he was an utter failure. Nor was he able to observe the other duties towards his fellow-beings, and thus entirely neglected one of the two parts of the Law. As to the other part, *viz.*, his duties towards God, he offers no better example. He did not believe either in miracles or in the acceptance of prayer. Thus he could not find out the path on which the elect of God have walked. Rama of Hindu mythology has also been deified but he too had to suffer the disaster and disgrace of his wife being kidnapped by Ravna. Jesus was placed in the list and fared even worse. The attacks upon his sanctity and the chastity of his mother are unparalleled in strength and hardness in the history of the prophets. There is also the objection against him that his prophecies turned out to be all false. Some miracles are ascribed to him, but here too supposing the record to be true, the pool* had a superiority over Jesus.

Such is the story of Jesus' sinlessness. The defenders of this

*The healing pool (of Siloam) has dealt such a serious blow to the miracles of Jesus that the Jews looked upon them as trivial and insignificant matters. This is also one of the reasons why so many recanted after their faith in Jesus. They saw on the one hand, that his prophecies were not fulfilled, nor could he establish the kingdom of David as he had asserted in the commencement of his ministry, nor could he deliver them from the bondage of their enemies, nor give them the power to work miracles in accordance with his promise. The healing pool was a slight to them, on the other, as being a rival of their master Jesus in the healing business, and the story may have some foundation for in some parts of Cashmere, there are still pools which have the effect of healing certain diseases. Recently a pool has been discovered in Badoli, District Muzaffarnagar, a bath in which is said to have the effect of curing madness. A large annual gathering takes place there (See "The Nayyir-i-Asfi," 27th July 1901).

doctrine, while themselves always anxious to enumerate the faults of others and magnify the most insignificant flaw in a man's character into the deadliest sin, get enraged when called upon to meet upon fair ground the more serious objections against their own leader, and unable to silence the critic by arguments, try to stop him by force. Our narrow-minded friends ought to bear in mind, that if they cannot have any regard for the feelings of the vast majority of mankind and must find fault with their sacred leaders, they shall find more serious faults laid to the charge of their own deified leader. "As they judge, they shall themselves be judged, and with what measure they mete, it shall be meted to them again." They ought to look, first of all, to the worthless foundations of their own religion which rests upon the supposed life of a dead man. What truth can there be with the man, the rotten bones of whose God lie in some sepulchre. With this weak shred of faith in their hands, they attack the strong fortress of Islam. The worshippers of a lifeless God had better not interfere with any other religious system.

In fact, the defenders of Christianity instead of making an effort to defend their own religion, find it more expedient to find fault with other religious systems. The result is that while the Missionaries wander abroad in the vain effort to proselytise non-Christian communities by abusing their sacred leaders, there has arisen at home a large party of advanced thinkers who finding the objections against Christianity and its founder irrefutable, have at last renounced the religion of their forefathers. None, however, but the professional preachers of Christianity are to blame for it. In theory they extol to the skies the doctrine of forbearance taught by Christ, "Whosoever shall smite thee on thy right cheek turn to him the other also," but in practice they cannot rest until they smite an innocent adversary on both sides of the face. Nay, it is a far more heinous crime than mere smiting, that the feelings of an adversary should be offended by using a shockingly abusive language of his sacred leader and bearing false witness against him. Such a method can never lead to true success and the seed they are sowing is sure to yield the worst produce. Anyone who throws stones at others, should first see lest his own head be crushed by heavier stones which his adversary has got. The man who beholds the mote in his brother's

eye but considers not the beam in his own, may be a hypocrite, but none is more foolish than he who standing knee-deep in the filth, charges those who are on clear paved ground with being in dirt. What can it lead to but personal quarrels and animosities such as already exist between men in relation to their worldly affairs? Is this the aim of religion? Religion is worth the name only so long as all affairs concerning it are conducted on principles of honesty, righteousness and patience. Instead of this, the Christian Missionaries are engaged day and night, by all means fair or foul, by imposture, fabrication, falsehood and forgery, by tampering with the revealed books and forging new ones, and lastly by turning and twisting the meaning of plain words, to declare the holy prophets of God as guilty of sins, except Jesus Christ who being thus proved sinless, should have his claim to Divinity and intercession established. But they cannot save Jesus by condemning others. The serious objections to which the life of Jesus is exposed and the crimes against chastity imputed to him and his mother, have made the dogma of his and his mother's immaculacy, a most vexed question, and from Adam, the first reformer of whom we know anything, to the present moment, there is not a single reformer or prophet whose life like that of Jesus, from birth to death, furnishes such a long series of objections. Now Christianity starts with the supposition of the falsity of these objections and makes no attempt to refute them. It looks upon them not with the eye of reason but with the eye of faith and like Hinduism and not a few other religious sects casts a screen over the faults of those whom it regards as sacred.

The truth is that regarded from the stand-point of reason, justice and the prevailing laws of nature, the objections against Jesus can not be refuted. The religion is indeed unable to show its face in the world which has a leader whose birth is against the laws of nature, doctrines repulsive to the nature of man, and followers whose lives are just the opposite of pious and righteous. It may lead an ignominious life but cannot make any bold appearance in the world. Every inspired reformer has laid stress on the point that there is no deadlier sin than setting up with God, men and other things. With their united testimony before us, no rational being can deny that the person who preached the dogma of his own Deity all his life, is the

most horrible sinner. It is also important to note that both the Old Testament and the Holy Quran command men not to kill, not to steal, not to commit adultery, not to bear false witness, but Jesus taught men to do evil and trust to his blood for redemption, and made the salvation of mankind dependent not upon righteousness and holy living but upon the doctrine of atonement, and thus sunk millions into the perilous flood of lawlessness. Could any one condemned as a sinner do any greater evil or mischief to mankind? Is this the sinless man who as the founder of a religion, laid the basis of drinking and plunged millions of his followers into the sea of drunkenness? And is this the memorable deed which must be written to his credit on the pages of history in letters of gold? Or is all excellence and glory due to him who with his word and noble example delivered the peninsula of Arabia from the terrible flood of drunkenness, in which it had been deeply immersed? Here we have two men before us and what a striking contrast do they present. The one by declaring the lawfulness of wine dragged millions of men into the lowest depths of grossness and immorality to which each new century has only added, so that at the end of nineteen centuries we find the evil to be almost, if not altogether, impossible of cure. The other dealing a death-blow to inveterate drunkenness made bacchanals the salt of the earth and saved millions of humanity from the mischief that intoxication would have wrought. Which of these two is the benefactor of mankind and whom do admitted facts show to be the true saviour and deliverer of humanity? Is Jesus entitled to this everlasting glory or is it due to the Holy Prophet of Arabia? Not being able to make his stand against solid facts, the Christian counts upon the vaporous speculations of Jesus' redemption beyond the grave, but such are the vain expectations of every zealot who builds castles in the air. The Hindus, the Fire-worshippers, the Buddhists and the Confucianists, all believe the same with regard to their own leaders. What is the line of demarcation that distinguishes one from the other, and who can sit as a judge to declare the truth of the guesses of one sect and condemn those of the others? Our state after death is hidden from us, but solid and tangible facts supported by incontestible evidence, prove it to a certainty that Muhammad Mustafa, upon whom be the blessings of God, is the true Savior of mankind from the evils that degraded humanity, from drunkenness, infanti-

cide, fornication, moral corruption, gambling and a thousand other evils that prevailed in Arabia then, as most of them prevail in Europe even now. What a huge task and what a glorious result? And this deliverance of humanity from the bondage of sin was effected at a time when sin was not regarded as sin, when those who indulged in these vices practised them openly and freely, nay boasted of them and did not consider them as the bane of society. Is there any record on the pages of history of deliverance similar to that brought about by this great and perfect man? But what is the boasted deliverance that Jesus is said to have given from sin? Closely looked into, it is not a deliverance from, but a deliverance into, the power of Satan. There is not on the face of the earth any community under the influence of any religious teacher that comes up to Christian communities in the great vices of drunkenness, gambling, fornication and deifying a man. On whose shoulders does the blame of all this moral depravity rest? Is it not upon him whose imperfect teachings and bad example produced all this evil?

The Christians boast of Jesus' miracles as works of benevolence and blessing. But the Gospels contradict this statement. He wrought his first miracle at Cana by turning an enormous quantity of water into wine to assist a marriage party, of which he and his disciples were members, in getting drunk. Is this a work of benevolence and blessing to humanity? If so, the Christians must look upon drunkenness as a blessing and thank Jesus that they are to-day the greatest drunkards on the face of the earth, and, therefore, the most blessed of all people. Jesus also insulted his mother on this occasion, and the apology that he was then under the influence of wine, cannot excuse him, for on another occasion (Matt. 12: 48) when to all appearance in a sober state, he behaved even more rudely towards her. Another miracle wrought by Jesus, was that of cursing the fig tree. Pinched by hunger (a hungry God was never known before the advent of Jesus) he ran to a fig tree, but, poor hunger-bitten God! he did not know that "the time of figs was not yet." Naturally enough he found no figs, but instead of cursing himself, he cursed the faultless fig tree (Mark. 11: 11-14). This is an excellent work of blessing from the Christian point of view. On another occasion, he miraculously destroyed a whole herd of an innocent person. This is another instance of great benevolence and love.

Thus even the miracles of Jesus are sins, to say nothing of his ordinary deeds.

The most remarkable thing in connection with the sins of Jesus narrated by the Gospels, is that he has even been made to suffer their consequences. No prophet was ever forsaken by God, or subjected to curse or cast into hell. But Jesus suffered all these punishments according to Christian belief based on Gospels. Of the righteous, the Holy Quran says plainly لا يسمعون حسيلا "They shall not hear the slightest sound of hell." But Jesus cried out on the cross "My God, my God, why hast thou forsaken me," which plainly shows that he was then forsaken by God. Again, by suffering death on cross, he was cursed by God, the plain significance of which is that his heart turned away from God to Satan, that he disobeyed God and his heart became impure and that there was enmity between him and God. His descent into hell, the abode of the wicked, is also recognised by the Christians, than which no plainer proof is needed of the guiltiness of Jesus.

Thus we have shown on the authority of the Gospels that Jesus admitted his sinfulness in plain words, that he confessed his sins before John the Baptist, that he did sinful deeds even after his repentance and was finally forsaken by God, cursed and cast into hell. Such is the Gospel view of Jesus' sinfulness. But the Holy Quran by including him among the righteous prophets of God, not only makes him sinless but also by denying his death upon the cross disproves that his pure heart was ever subjected to curse, and last of all refutes the doctrine of his descent into hell by saying plainly that no righteous servant of God shall hear even the slightest sound of hell. The Missionaries had better preached the Jesus of the Holy Quran than the Jesus of Gospels. It is a wonderful fact that they are engaged day and night in proving the holy prophets of God to be sinful, and Jesus to be sinless, whereas they know as a matter of fact that none of the prophets was ever forsaken by God, subjected to curse or cast into hell, and that Jesus alone was subjected to all these punishments. We hope that the Christian Missionaries before again attacking the holy prophets of God of whom no one was ever punished by God, shall give some explanation of the misdeeds and disobedience for which Jesus suffered according to the Gospels.

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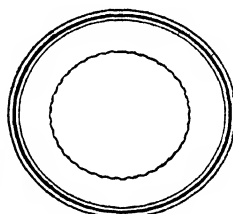
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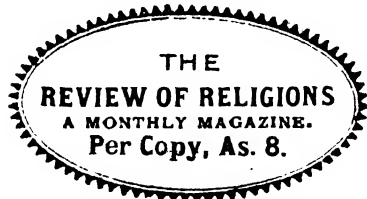
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THE TEACHINGS

OF

The Quran and the Gospels compared.

(Translated from the Noah's Ark).



THE Quran is a book in comparison with which all other guidances offered to mankind are of no account. The teachings of the Gospels were inspired by the spirit which descended like a dove, a feeble bird which can be seized and devoured even by an animal like cat, which is itself proverbial for its weakness. This is the reason why the Christians gradually fell into the pit of weakness and are now utterly devoid of spirituality. They placed their faith in a dove and are, therefore, undone. But the Spirit of God which brought the Holy Quran appeared in a majestic semblance and filled the whole space between earth and heavens. What a fine contrast between the two semblances of the Holy Ghost representing the Gospels and the Holy Quran respectively, a poor dove on the one hand and a grand and awful semblance on the other. If there are no outward and inward obstacles, the Holy Quran can purify a man within a week. If you do not flee it, it can make you like the prophets. There is no other book on the face of the earth which teaches its followers the excellent and hopeful prayer which the Holy Quran has taught in the very beginning. It tells them to pray for all the blessings which were granted before them to other people, to the prophets and messengers of God, to the faithful, the martyrs and the righteous. Let your enterprise be great, and do not reject that which the Holy Quran holds out to you, for it

offers you the rich blessings of God which were granted to the righteous before you. Has it not given you the kingdom of the Israelites and their holy temple? Do you doubt then, ye of little faith and low spirits, that it is not able to bestow upon you the spiritual benefits which were granted to the Israelites when it has made you the masters of all their temporal blessings? Nay, doubt not, for Almighty God has far higher blessings in store for you. He has made you inherit their spiritual and temporal kingdoms, but from your hands these shall not pass away into those of another people until the day of judgment comes. He shall never withhold from you the blessings of revelation and inspiration and of being spoken to by God, but shall confer on you all those Divine blessings which He bestowed upon any people before you. But if any one makes a daring fabrication against God and says that he receives the Divine revelation when he does not receive it, or that God has spoken to him when He has not spoken, I call God and His angels to witness that he shall perish, for he has spoken a lie against God and been insolent and presumptuous towards Him. Be ye afraid, therefore, for the curse of God is upon those who fabricate visions and revelations. They think that there is no God, but the punishment of God shall overtake them and their evil day lies in wait for them. Let your footsteps be guided by truth and sincerity and by righteousness and love of God, and let this be the aim and object of your life. The Word of God shall then descend upon whomsoever of you He will. But do not make it the desire of your heart lest seeing your desire, the devil should tempt you and bring you to destruction. The service and worship of your Master should be your sole concern, and you must be engaged with all your faculties in keeping His commandments. Let your desire be to rise higher in certainty, not that you may be called inspired ones, but that you may be saved.

The Holy Quran has prescribed many holy commandments for you, one of which is that you should not set up with God other gods, for those who set up gods with God, never find their way to the fountain of salvation. Do not speak a lie, for lying is also a *shirk* (setting up gods with God). It has been said in the Gospels that you should not look on a strange woman to lust after her, and that you may do so otherwise, but the Holy Quran says to you

that you should not look at strange women at all, neither with a good intention nor with a bad intention, for on such occasions a man is apt to stumble. The Quran enjoins upon you that you should cast down your looks when you meet a woman, and that you should not see her features except in so far as is unavoidable and that with a dim sight.

It has been said in the Gospels that you should not drink to excess, but the Holy Quran says to you that you should not drink wine at all, for if you do, you shall not find the way of God, nor will He speak to you, nor purge your hearts of impurities. It tells you that wine is the innovation of Satan, and that therefore you should shun it.

It has been said in the Gospels that you should not be angry with your brother without a cause, but the Holy Quran says to you that you should not only suppress your own anger but also act upon *تواصوا بالمرحمة* and advise others to suppress their anger, and that you should not only be merciful yourselves but should also advise your brethren to show mercy to others.

It has been said in the Gospels that you should not put away your wife saving for the cause of fornication and should suffer every other impurity to which she yields, but the Holy Quran says to you: *(لطيبات للطيبين)* "Good women only are for good men." It tells you that the pure and the impure cannot live together. If, therefore, any one's wife is not guilty of actual fornication but looks to lust on other men or yields to their embraces and goes through the preliminaries of fornication, though she may not have committed fornication actually, and discloses to others the parts of her body which should be concealed, and is a mischievous woman, and hates the holy God who is your Lord, he should divorce her if she persists in her evil ways and does not repent of wickedness. She separates herself from her husband and is not flesh of his flesh, therefore it is not permitted him to live with her like a contented cuckold. She becomes like the flesh which is corrupt and rotten, and must be cut off, lest if allowed to remain, it should corrupt the whole body and cause death.

It has been said in the Gospels that you should not swear at

all, but the Holy Quran prohibits you only from vain swearing, for in some cases it is necessary to administer an oath to come to a decision. Almighty God does not wish to annihilate the means of proof, for it is His wisdom that has brought them about. It is natural that when there is no witness in a case, Almighty God should be called to witness.

It has been said in the Gospels that you should not resist evil in any case, but the Holy Quran does not like, the Gospels, teach you unconditional non-resistance of evil on every occasion. It says to you : *جزاء سيئة سيئة مثلها فمن عفا وأصلح فأجره على الله* : "The recompense of evil is only evil proportionate thereto, but if a person forgives under circumstances when his forgiveness without causing any harm is likely to lead to a beneficial result and render matters better, God shall be pleased with him and shall give him his reward." The Holy Quran neither justifies strict vengeance nor does it commend unconditional forgiveness on all occasions. It requires us to consider and weigh the circumstances of each case and adopt the course which is conducive to good. We should not punish or forgive in obedience to our impulses, but must exercise our judgment and act according to the propriety of the occasion.

It has been said in the Gospels that you should love your enemies, but the Holy Quran says to you that you should have no enemies in obedience to your own desires, and that your sympathy should extend to all. Your enemies are only such as are the enemies of your God, your Prophet and the Word of God. Invite even these to the right path and pray for them. To the individuals you should bear no enmity, but hate their evil deeds. Let all your efforts be to reclaim these men and make them mend their ways. Thus it says *ان الله يا مربي العدل والاحسان وايتاء ذى القربى* "Almighty God commands you to do justice, *i.e.*, good for good, and further, to do good even to those who have done no good to you, and last of all to sympathise with your fellow-beings with the kindness of kindred, with the kindness of a mother towards her child, for instance." The person who does goodness to another is apt to remind him sometimes of the favor, and there sometimes lies hidden under it a sort of vanity. But when goodness proceeds out of a natural desire for sympathy, no such infirmity accompanies it. This is, therefore, the highest

stage of goodness. This verse, moreover, calls attention to our duties to the Creator. In connection with this part of our duties 'adl or justice is that as a recompense for the numerous blessings which He has bestowed upon us, we should obey His commandments ; *ihsan* or goodness consists in believing in Him with such a certainty as if we were actually seeing Him; and *ita-i-zilqurba* or goodness out of a natural desire is that He should be worshipped and obeyed neither for love of paradise nor for fear of hell, but even if the abodes of bliss and torture were supposed to be non-existent, there should still be the same passionate love for Him, and the same complete submission to His will.

It has been said in the Gospels that you should bless them that curse you, but the Holy Quran says to you that you should not bless or curse anyone out of your own desire, but first consult your heart which is the habitation of the glorious manifestations of Divinity, as to the manner in which you should deal with such a person, and act according to the guidance of the voice of God that speaks within you. If you find that such a person is not cursed upon heaven, you must sympathise with him, lest in cursing him you oppose the will of God. But if the dictates of your conscience lead you to the conclusion that he is not excusable, you should not bless him, as no prophet of God has ever blessed Satan or declared him to be free from curse. But you must not be rash in cursing any body, for many suspicions are false and many curses fall back on a man's own head. Look before you leap and take good care before you do a thing. Seek assistance from God for you are blind. Do not proceed to do a thing in obedience to your desires, lest you should charge the just with iniquity and a man of truth with lying, and thus offend your God and bring to naught the good that you have done.

It has been said in the Gospels that you should not do your good deeds before men to be seen of them, but the Holy Quran says to you that you should neither do all your good deeds in public nor all in secret. When you consider it profitable to your own-self to do a deed in secret, you must do it in secret. But when you consider it beneficial to the public to do a deed in public, you must do it

before men that they may see you, and be thus incited to follow your example and do good deeds like you. Your reward shall be double in such a case, for in addition to the goodness you have done, you will thus enable those who are infirm and have not the courage to do a good deed, to follow your example and do the good which they have seen you doing. In short, Almighty God has Himself expressed the wisdom of the words *سرا و علانية* (i.e., you must give your alms in secret as well as before men), and indicated plainly that you should incite people to good deeds not only by your words and preaching, but also by your practice and example, for example is far more efficacious than precept in most cases.

It has been said in the Gospels that when you pray, you should go into your closet, but the Quran says to you that you should not always pray in secret, but occasionally you must pray openly before men and in the congregations of your brethren so that when your prayer is accepted, it may increase the faith of your brethren, and also that your example may lead others to pray to God.

The Gospels praise those who are poor, meek and lowly, as well as those who are persecuted and resist not the evil, but the Holy Quran says to you that humility, meekness and non-resistance of evil are, no doubt, commendable virtues, but if displayed on the wrong occasion, these are evils. Your good deeds, therefore, should be marked by the propriety of the occasion, for every virtue degenerates into a vice if not shown on the proper occasion. Rain is beneficial if it comes in time, but untimely rain is productive of loss. Mildness and severity, forgiveness and retaliation, blessing and cursing, and all other moral actions must be resorted to as the occasion arises for them. Be meek and humble but show not meekness or humility out of place. The Holy Quran, moreover, teaches you that truly excellent moral qualities, not leavened with the poison of selfish desires, are only the gift of the holy spirit from above. You cannot acquire them by your endeavours until they are bestowed upon you from heaven. Anyone who claims morality independently of the heavenly gift granted through the holy ghost, puts forward a false claim. There is mud and dirt beneath the surface of his water, which come up upon the slightest agitation caused by selfish passions. Seek assistance from God every moment that your water

may be cleansed from this mud and purified by means of the holy spirit. True and pure morality is a miracle of the righteous, in which the evil-doers have no share, for those who are not devoted to God, are not granted power from on high, and it is impossible that they should at any time acquire high moral qualities. Purify your connections with God. Give up vain mockery, derision, vengeance, obscene language, avarice, lying, wickedness, evil glances, worldly-mindedness, vanity, disdain, self-approbation and all other iniquities, and you will get the assistance of heaven which will invest you with true morals. Unless you get the power from above which can draw you up, and unless the holy spirit enters into you which gives life, you are weak and groping in darkness. Up to that time you are dead and there is no life in you. In this state you can neither withstand any adversity, nor can you save yourselves from vanity and pride if you are in well-to-do circumstances, and are under the control of Satan and your carnal desires. Your deliverance cannot be effected except the holy spirit which comes from your God, should turn your faces to virtue and righteousness. Make yourselves the sons of heaven, not the children of earth, and be the inheritors of light, not the lovers of darkness, that you may be safe from the ways of Satan, for Satan comes out in the night and cannot venture to make his appearance in the day. He is the old thief who walks in darkness.

THE PRAYERS

OF

The Quran and the Gospels compared.

(From the Noah's Ark)

THE most well-known prayer taught by the Gospels is that known as the Lord's prayer, which runs as follows:—

“Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven; Give us this day our daily bread. And forgive us our debts, as

we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen." But the holiness of God is not declared upon heaven only as the Gospel prayer assumes. The Holy Quran asserts in plain words : **وان من شيء الا يسبح بحمده** "There is nothing but celebrates the praise of God and declares His holiness," and again **يسبح لله ما فى السموات وما فى الارض** "All that is in the heavens and all that is on the earth, uttereth the praise of God." Therefore the heavens and the earth and all that is therein, utter the praise of God and declare His holiness. The mountains, the rivers, the trees and many righteous men are all engaged in sanctifying the Lord. As for those whose hearts and tongues are not engaged in uttering His praise, and who do not willingly submit to His will, they are made to yield to the decree of heaven by sore torments and tortures. Whatever has been said of the angels as to their complete submission to the Divine will, has also been said of everything upon earth in the Holy Quran. No leaf falls and no straw moves without His permission. No medicine can effect a cure and no food can sustain a man except there is a decree from heaven to that effect. With entire submission and complete passiveness, everything attends to heavenly orders and bears obedience to the decree of God. Every particle of matter, every drop of water, every leaf of plants, and every faculty of a living being, recognises the creator, bears obedience to Him, utters His praise and declares His holiness. Therefore, the Word of God has declared that as the name of God is hallowed and praised upon heaven, so it is also upon earth. No one endowed with a true knowledge of God can utter the words taught by the Gospel prayer.

The truth is that of the things upon earth, some do not bear obedience to the Laws of God as revealed in His Word, but submit only to the decree of heaven, while others are engaged in the service of both. Earth, air and clouds are continually engaged in declaring His sanctity. If a person rebels against the Laws of religion, he is still under the yoke of the decree of heaven. A person may not submit to the authority of the law but he cannot shake off the authority of heavenly decree. It is true that with regard to the probity

and improbity of human hearts, remissness and righteousness gain the supremacy alternately, but this process is not carried on independently of the will of God. The alternate cycles of the supremacy of virtue and vice recur in obedience to the will of God like the revolutions of day and night. Notwithstanding this everything hears the voice of God and declares His holiness.

Why does the Gospel then declare the earth to be devoid of the holiness of God ? The reason may be inferred from the following words of the same prayer. It is there stated that the kingdom of God has not yet come upon earth, and it is, therefore, owing to the absence of His kingdom and not to any other reason, that His will is not done upon earth as it is done in heaven. But the Holy Quran rejects this teaching as false and pernicious. It declares in plain words that no murderer, thief, adulterer, unbeliever, transgressor, rebel or criminal can commit any evil or do any iniquity upon earth until power is given to him from heaven. How can it be said then that the Kingdom of God has not yet been established upon earth ? Is there any opponent of God who has established his dominion upon earth and who can prevent the orders that are issued from heaven from being carried into effect ? Hallowed and praised be the name of God ; there is none who can resist the execution of heavenly orders. God Himself made one law for the angels upon heaven, and another for mankind upon earth. He has not given the angels any authority in His heavenly kingdom but has implanted obedience in their very nature. They have no choice in the matter, nor is there inadvertence or forgetfulness in their disposition. But human nature is very different from the angelic nature, having choice in every matter. But as the choice has been given to it from above, therefore the mere existence of a person who disobeys the commandments of the Law, does not deprive God of His Kingdom upon earth, as this is only a different manifestation of God's Kingdom. It is a single kingdom, but two different classes of God's creatures are governed by two different laws that prevail in it. The first law is that which prevails in the angelic world and by it the angels have not been granted the power of doing evil. The second law is that prevailing among the mortals by which they have the choice to do good or evil. It does not cease, however,

to be a Divine law for that reason. If men seek assistance from God, or in other words resort to *istighfar*, they can overcome their weaknesses and remain sinless with the assistance of the holy spirit, like the prophets of God. But if they have already committed sins, *istighfar* protects them from the consequences of sin, *i.e.*, punishment, for darkness is dispelled with the entrance of light. The evil-doers who do not resort to *istighfar*, *i.e.*, do not seek the assistance of God, suffer the punishment they deserve for their evil deeds. Even in these days the plague has appeared as a punishment for the evil-doers, and is bringing those to naught who disobey God. How can a reasonable man hold then that God's Kingdom is not upon earth?

It is no objection to the presence of God's Kingdom upon earth that evil is done there, for evil also prevails in obedience to the decree of heaven. Even those who break the commandments of Law, cannot infringe the decree of heaven. Who can say then that the evil-doers are not under the yoke of the Kingdom of God? Even earthly Governments are not said to be abolished when crimes are committed within their dominions. Thefts and murders are committed, properties are misappropriated and drunkards and prostitutes are increasing within British India, yet no sane person will allege that this is because of the absence of the British Government in this country. The leniency of the laws of Government and not its absence is the reason of the prevalence of evil. If it were to make its laws more stringent and rigorous, much of the crime would thereby be stopped. If an earthly government which bears no comparison to the heavenly Government, can thus diminish crime, how much more will the latter be able to reduce it on account of its extraordinary power and strength. If the laws of the Kingdom of God were made severer, so that every adulterer were to be consumed with lightning, every thief have his limbs crippled, and everyone who rebels against God and His faith were to perish instantly with plague, the whole world would become righteous before a week elapsed. But on account of the lenience of heavenly laws, the evil-doers are not overtaken immediately on the commission of their evil deeds. Still punishments are inflicted, earthquakes, lightnings and volcanoes destroy millions of lives, ships

go down into the bottom of the sea, railway-trains collide, lofty buildings fall to the ground under heavy storms, snakes bite, beasts tear and plagues destroy the evil-doers and not one but a thousand doors of destruction are open by which punishment is inflicted upon the transgressors. How can it be said in the face of these facts that the Kingdom of God is not upon earth? The truth is that His Kingdom is among us, and every sinner is handcuffed and fettered, but Divine wisdom has made the heavenly laws so mild as not to make the effect of the handcuffs and fetters immediately visible. But if a person does not turn from the evil course, he is ultimately led by his evil deeds into hell where he neither dies nor lives.

In short, the Kingdom of God has made two different laws governing two different classes of His creatures. The angels have been so created as not to be able to sin, but they are also not able to make an advancement in goodness, and their obedience is due to their very nature. The law governing human beings gives them choice to adopt either course. They have the capacity to sin, but they have also the capacity to make progress in virtue. Both these laws are unchangeable. An angel cannot be a human being, nor a human being an angel. The law that prevails on heaven, has no effect upon earth, nor is the law governing mortals applicable to angels. If human transgressions end in repentance and a turning to righteousness, a man is far better than an angel because he can rise to a higher eminence, and his sins are forgiven him if he repents. Divine wisdom has so ordained that some human beings may sin, so that having sinned, they may know their own weakness and be forgiven after repentance.

It is an error that weakness should be attributed to God, for whatever of evil is witnessed upon earth, is the consequence of the Divine law relating to human beings. Is God so weak that His Kingdom and power and glory are limited only to heaven, or has any other god established his kingdom upon earth by adverse possession? There is another reason why the Christians should not lay any stress upon the point that the Kingdom of God is only upon heaven and has not come down to earth yet, for they are now denying the very existence of heaven. If, therefore, His Kingdom has not yet come upon earth, His Kingdom is nowhere.

Moreover, we witness the Kingdom of God upon earth with our own eyes. According to the laws which He has established, our lives come to a close, our conditions change, we witness numerous weals and woes, thousands die and as many come into existence at His bidding, our prayers are accepted and heavenly signs manifested, and the earth brings forth its vegetables, fruits and flowers, at His word. Is it not all a clear evidence of the Kingdom of God upon earth? In the heavenly bodies we witness no change from which we may infer the existence of a being who can cause changes. The earth, on the other hand, shows numerous changes and revolutions and thus clearly testifies to the person of the powerful and mighty Being who is the author of these revolutions and the Creator and Destroyer of millions of souls every day. Does not all this prove that the Kingdom of God is actually present upon earth?

No reason is stated in the Gospels in support of their assertion that the Kingdom of God has not come upon earth. One fact is, no doubt, related in the Gospels, viz., that Jesus prayed the whole night long for being saved, and his prayer was even accepted as is stated in Heb. 5 : 7, still God was not able to deliver him from his enemies. The Christians may count upon this as an argument for their assertion that the Kingdom of God had not till then come upon earth. But I have seen greater trials and been delivered. How can I then deny the presence upon earth of the Kingdom of God? The murder case instituted by Dr. Clarke against me in the Court of Cap. Douglas was far more serious than the trivial complaint of the Jews against Jesus based on religious difference and not on any serious charge. But since God is the King of earth as He is the King of heaven, He informed me beforehand of the impending danger and of my ultimate acquittal from the false charge. Both facts were published and made known to hundreds of men and ultimately I was declared faultless. It was the Kingdom of God that delivered me in this case against the united efforts of Hindoos, Muhammadans and Christians. Thus have I seen the Kingdom of God upon earth on numerous occasions, and hence I believe in the truth of the words of God: **له ملك السموات والارض**: "The Kingdom of God is upon heaven as well as upon earth," and **انما امره اذا اراد شيئا ان يقول له كن فيكون**, i.e., "In God's hands is

the sway over all things ; His command when He willeth a thing is BE and IT IS," and also *والله غالب على امره ولكن اكثر الناس لا يعلمون* "God is powerful over His will but many people do not know His power and might."

In short, this is the prayer taught by the Gospels. It makes the Christians despair of the mercy of God, emboldens them in the commission of sin by denying the existence upon earth of the Lordship of God, of His outpourings of mercy and loving-kindness, and of His judgment of the world, and represents Him as destitute of the power of giving assistance to men until His kingdom comes upon earth. In fair contrast with this is the prayer taught by Almighty God to the Muhammadans in the Holy Quran, which teaches that the Kingdom of God is established upon earth, that His Lordship, mercy, compassion, and judgment are all in action here, and that He has the power to assist His true worshippers and consume the workers of iniquity in His wrath. The prayer runs as follows :—

الحمد لله رب العلمين • الرحمن الرحيم • ملك يوم الدين • اياك
نعبد و اياك نستعين • اهدنا الصراط المستقيم • صراط الذين انعمت
عليهم • غير المغضوب عليهم ولا الضالين • آمين

And in corresponding English characters :—

Al-hamdo lillaahi Rabbil-'aalameen

Arrahmaan-irraheem

Maaliki yaum-iddeen

Iyyaaka na'budo wa iyyaaka nasta'een

Ihdina-ssiraat-al-mustaqeem

Siraat-allazeena an'amta 'alaihim

Ghairil maghzoobi 'alaihim wa lazzaalleen.

Aameen.

" All praises are due to Allah," i.e., His Kingdom has no defect in it, and His goodness is exercised towards all His creatures, and His attributes are not inactive, "who is Lord of all the worlds; exercises His mercy towards all His creatures independently of their deeds, and shows kindness to them when they deserve it; gives reward and punishment at the appointed hour ; Thee, O God, do we

worship, and of Thee do we seek assistance ; guide Thou us on the right path, the path of all Thy blessings ; and keep us away from the paths of Thy anger and the paths of error. Amen."

This prayer is the very opposite of the Gospel prayer, because the latter by asserting that the Kingdom of God has not yet come upon earth, has plainly denied that the Lordship, mercy, compassion and power of judgment, of Almighty God are at work in this world. The Holy Quran, on the other hand, asserts that these very attributes of God are all at work every moment upon this earth. The idea of kingdom requires that the king should have the power to maintain his people, and this requirement is satisfied in the Divine attribute of Lordship of the worlds as described in the first verse of the *Fatiha*. The second requirement of kingdom is that the king should out of his royal mercy provide whatever is necessary for his subjects. The satisfaction of this requirement in the Kingdom of God upon earth is proved by the working of His attribute of *Rahmaniyyat*, i.e., mercy in general. The third requirement is that the king should assist his subjects where their own exertions fail to accomplish an object. Corresponding to this requirement is the attribute of God known as *Rahimiyyat* or compassion. Fourthly, the king must have the power to reward or punish his subjects according to their deserts. This requirement in the kingdom of God upon earth is satisfied by His power to judge as described in the third verse of the prayer.

Thus the prayer taught by the Quran teaches in plain words that all the requirements of kingdom are satisfied by the attributes of God that are momentarily working upon earth, and thus maintains the actual presence of the kingdom of God upon earth. It declares that every single atom works in obedience to the will of God, and that the reward and punishment of good and bad deeds are in His hands. In opposition to this, the Gospels teach that the Kingdom of God has not yet come upon earth, and therefore teach their followers to pray that it may come. In other words, the Christian Deity is not yet the Lord and King of earth. What reliance can be placed on, and what good expected from, such a God. Listen to me and bear in mind that every molecule upon earth is in the same way under the control of God and the yoke of His kingdom as heaven with all

its hosts, and like the heaven the earth is also a scene of the grand manifestations of Divine power. But heaven with all that is in it has never been seen by common mortals, and, therefore, the presence of God's kingdom upon heaven is simply a matter of faith. But the manifestations of Divine glory upon earth, are daily and hourly witnessed by everybody. The richest man is obliged to drink the fatal cup against his wishes, and when the decree of death is issued from heaven, no earthly power can delay its execution for the twinkling of an eye. An incurable disease affects the body and no medical help can avail. Is it not a clear proof of the glorious presence of the kingdom of God upon earth that His orders are absolute and unavoidable? Even now the decree of God has shaken the foundations of the earth with plague, that it may be a sign of the truth of the Promised Messiah, and no one has the power to take away the calamity which heaven has ordained. How can it be said then that the Kingdom of God has not yet come upon earth? An evil-doer leads his life upon the earth like a prisoner and his ambition is that he should live for ever, but the Kingdom of God overtakes him in his iniquities and brings him to ruin. Does it not show that the Kingdom of God is upon earth? Millions of human beings die and as many come into existence under the unavoidable decree of heaven. A thousand are hurled down from the highest pitch of prosperity into the depths of misery and degradation and an equal number raised from adverse circumstances to prosperity in obedience to His will. But the Gospels still deny the Kingdom of God upon earth. Upon the heavens live the angels only but the earth has upon it not only men, but also angels who execute His orders, and are the ministers of His Kingdom and guardians over the affairs of men and act in obedience to the commandments of God. The truth is that Almighty God is best known from His Kingdom upon earth, for the secrets of heaven are hidden from man's eyes.

The denial of God's Kingdom upon earth is the more pernicious in this age of the advancement of science, for the scientific men among the Christians do not believe in heaven at all. Thus the Gospels have robbed God of His Kingdom upon earth and the Christians have rejected the idea of His Kingdom upon heaven, and, therefore, according to the modern Christian belief, Almighty God loses both His King-

dom upon heaven and His Kingdom upon earth. The Holy Quran, on the other hand, recognises God as رب العالمين or the Lord and King of all the worlds, and, therefore, recognises the presence of His Kingdom over all His creation, as His attributes of Lordship, mercy, compassion and judgment are acting everywhere. It should also be remembered that in describing God as ملك يوم الدين, i.e., "King of the day of judgment," the Holy Quran does not mean that His power of judgment shall be only exercised on the day of Resurrection. On the other hand, it has plainly indicated and repeatedly asserted that rewards and punishments are momentarily given in this world, and that the Resurrection is the time of a universal judgment, as is indicated in the verse ويجعل لكم فرقا نا

Again, the highest aim of the Gospel prayer is to beg the daily bread, as it says: "Give us this day our daily bread." But it is wonderful that the Christians should go to beg their bread from the person whose kingdom has not yet come upon the earth. How can he give them bread when fields of corn and fruitful gardens do not grow and ripen nor does rain fall at his bidding. The request for bread should have been made to him when his kingdom had been established upon earth. The prayer further says: "Forgive us our debts, as we forgive our debtors." But it is not stated how men owe any debt to such a God. His kingdom has not yet come upon earth, and His worshippers are not, therefore, indebted to Him in the least and what is the need of praying to such an empty-handed God for the forgiveness of debts? Nor is there any reason to fear Him, for His Kingdom has not yet come upon earth and, therefore, he cannot even inspire with awe the hearts of those who live upon earth. He has not the power to punish an evil-doer, or destroy a disobedient people with plague as he did in the time of Moses, or bring them to ruin with earthquake, or lightning or send down any other punishment upon a rebellious generation, for His kingdom has not yet come upon earth. Since, therefore, the Christian Deity is as powerless and shorn of his glory as was his son, and is equally bereft of his kingdom, it is simply useless to address any supplications to him. How can he forgive any debt when he never lent it as his kingdom never came upon earth? He is not the king and the ruler of earth, his orders are not executed therein and the worldly blessings are not his good gifts. He has,

therefore, neither the right nor the power to punish. To take such a weak being for one's Deity and then to expect that he can do aught for or against one, is the very height of absurdity. But the Quranic prayer first describes the powers of God, His Lordship over all the worlds, His mercy, His compassion and His judgment of the world, and then addresses its supplication to this God of power and mercy. The prayer taught by the Quran does not, like the Gospel prayer, set before itself the low object of daily bread. Its aim is the highest to which man can aspire, and instead of the crumbs of bread, it asks for the water of life which can quench the thirst of the soul. It teaches the Muslims to pray for all the heavenly blessings which have been granted to the righteous before them. Thus it says : اهدنا الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين "O Lord! who possessest all these perfect attributes and supportest all creation with Thy Lordship, mercy, compassion and judgment, make us heirs to all the blessings which were granted by Thee to the righteous before us, and bestow upon us all the favors which Thou bestowedst on the righteous formerly, and make us not of those who on account of their disobedience to Thee have been the objects of Thy wrath, and those who went astray for not having received Thy assistance."

Thus there is an important difference between the Gospel and the Quranic prayers. The former only gives a promise that the Kingdom of God shall come among its followers at some future time, but the latter not only declares the promise fulfilled and the Kingdom of God as actually established, but also shows that the blessings of the kingdom are actually granted to those who follow its teachings. The Quran offers a God who is the deliverer and saviour of the righteous in this very world, who endows every soul with His gifts and blessings, and whose Lordship, mercy, compassion, and judgment extend to all, but the Gospels preach a God whose kingdom has not yet come upon earth, and is only expected to come at some future moment. The one gives a promise and the other fulfils it. Which of these two should be followed, every intelligent person can easily decide for himself.

The prayer taught by the Holy Quran in its opening chapter has

another eminent distinction over the Gospel prayer, *viz.*, it reveals a grand prophecy. The concluding verses of the *Sura* put the following prayer in the worshipper's mouth: "Almighty God! make us heirs to the righteous and the prophets and apostles that went before us, and bestow upon us all the favors and blessings which Thou didst bestow upon them; All-powerful Lord! number us not with the people whom thy wrath consumed even in this world, *i.e.*, the Jews who denied Jesus Christ and perished with the plague, nor make us of those who were not led by Thy guidance and who having departed from the right path went astray, *i.e.*, the Christians." The prayer in fact reveals a secret of the future, *viz.*, that among the Muslims there shall be people who on account of their perfect righteousness and purity of soul, shall become heirs to the former prophets and shall find the blessings of prophecy and apostleship, and that there shall be others who shall inherit the Jewish characteristics and upon whom Divine punishment shall descend in this very life, and yet others who shall don the garments of Christianity. It is a law which the Word of God has continually followed that whenever He has prohibited a people from adopting a particular course, He has done so with the knowledge that some of them shall break the law, while others shall keep it on account of their good nature. All the Divine books disclose this law in the positive and negative precepts which have been preached to a people through them. Keeping in mind this rule of interpretation in the Word of God, it will be easy to see that the verse quoted above, reveals a clear prophecy to the effect that some individuals from among the Muslims shall be perfect images of the former prophets in accordance with the words *صراط الذين انعمت عليهم*, that another part shall resemble the Jews whom Jesus cursed and Divine punishment overtook in this very life, fulfilling the truth of the words *غير المغضوب عليهم*, and that a third portion shall adopt the evils of Christianity or become Christian, and thus represent the people who on account of their drunkenness, licentiousness and transgressions have been deprived of true guidance, this change being a clear proof of the fulfilment of the prophetic words *ولا الضالين*. Now of these three parts of the prophecy, the truth of the fulfilment of the last two in the present age will be admitted by all. It is a doctrine of Muslim belief, and the Holy Quran refers

to the fact in diverse places, that thousands of Muhammadans shall in the last ages acquire a complete resemblance to the Jews. This settles the fulfilment of one of the two parts. As to the other, it need hardly be said that thousands of Muhammadans have either openly avowed their faith in the blood of Jesus or secretly imbibed the evil influence of Christianity and lead dissolute and licentious lives. Besides these, there are others who imitate the social habits of the Christians and hate the injunctions of prayer and fasting and the distinctions of legality and illegality. With these two classes before us who according to the prophecy of the *Fatiha* have largely inherited the corrupt Jewish and Christian characteristics, there is no escaping the conclusion that the third portion of the prophecy must also come to fulfilment, in other words, there must be individuals among the Muslims who should attain to the perfection of the righteous men who were the inspired leaders of the Jews and the Christians. The Muhammadans must, indeed, be the worst of all people, and not the best as they have been termed in the Holy Quran, if they are destined to inherit all the vices of the corrupt Jewish and Christian systems but nothing of their original purity. No heavier shock than this could be received by the Muslims. But the facts are against such a supposition. The Holy Quran where it has hinted at the corruption of the Muhammadans and their resemblance to the Jews and Christians, has also prophesied that there shall be among them individuals who shall inherit all the blessings of the former prophets. When, therefore, there are thousands who have inherited the vices of the wicked among the Jews and Christians, there must also be one who should inherit all the blessings of their righteous leaders.

This promise of granting the heritage of the blessings of the former prophets to Muslim individuals, is also clearly stated in the chapter entitled التحريم (the prohibition). In the last verse of that chapter, Almighty God says that some of the Muslims shall be like Mary who kept the commandments of God and the result was that the soul of Jesus was breathed into her and she gave birth to Jesus. This verse indicates that there shall be one among the Muslims who shall have the characteristics of Mary at first, and then the soul of Jesus being breathed into that Mary, Jesus shall take birth. In other words, his characteristics of Mary shall change into the

characteristics of Jesus, as if the former had given birth to the latter. For this reason he shall be called the son of Mary. Thus in the revelations recorded in the *Barahin-i-Ahmadiyya*, I have been first of all called Mary. On page 241, it is written **انى لك هذا** "Whence hast thou this blessing;" and again on page 226 **هز الیک** "Shake the trunk of the palm-tree towards thee," (words spoken of Mary in the Holy Quran). Then on page 496: **يا مريم اسكن انت وزوجک الجنة نغخت فيک من لدنى روح الصدق** "O Mary, enter with thy companions into paradise; I have breathed into thee from myself the spirit of truth." Here the Word of God calls me the spirit of truth, and the breathing of the spirit into me is described exactly as in the case of Mary. Metaphorically, the spirit of truth which was breathed into me, was the soul of Jesus breathed into Mary. Last of all on page 556 of the same book, occurs the following revelation: **يا عيسى انى متوفىک ورا فعک الی وجاعل الذین اتبعوک فوق الذین کفروا الی يوم القيمة** "O Jesus, verily I will cause thee to die a natural death, and will take thee up to myself, and I will place those who follow thee above those who believe not in thee, until the day of Resurrection." Here I have been expressly called Jesus. This revelation, therefore, shows that the Jesus, the breathing of whose spirit was mentioned on page 496, had been born. For this reason my name is Jesus, son of Mary, for my capacity of Jesus is an offspring of my capacity as Mary.

This process is in exact accordance with the process of the birth of a Jesus among the Muslims as related in the *Fahrim* (prohibition). There it has been clearly stated that some one from among the Muslims shall first be made like Mary and then the soul of Jesus shall be breathed into him, and after a while his capacity of Mary shall give birth to his capacity of Jesus, and for this reason he shall be called Jesus, son of Mary. Thus what had been foretold in the Quran thirteen centuries before, has now been fulfilled in me. Is it within the power of a mortal that he should thus pre-arrange all things for himself? Was I present when the Holy Quran was being revealed, so that I could have asked Almighty God to reveal a verse in it by which I should be made the son of Mary? Was it within my power to have plotted this a quarter of a century earlier? Could

I have first fabricated a revelation calling me Mary, and then another stating that like the first Mary, the soul of a Jesus had been breathed into me, and then a third to the effect that from Mary I had been changed into Jesus? Had this been all my design, how could I have written in the same book where these revelations are recorded that Jesus, son of Mary, the Israelite prophet, shall again come into the world? This was the purpose of God, for had He given me this knowledge then that I was the Jesus, son of Mary, whose advent was expected and that the first Jesus would not come back, this argument could not have carried the weight which it now does. The order of time in which I received these revelations also discloses deep Divine wisdom. It was in the third part of the *Barakin-i-Ahmadiyya* that I was called Mary. Then for a period of two years I grew in this capacity. In the fourth part of that book which came out two years later, the soul of Jesus was breathed into me metaphorically. And then after several months, not exceeding ten, the Word of God addressed me as Jesus instead of Mary. Although these revelations are all contained in the *Barakin-i-Ahmadiyya*, yet God did not inform me of this deep secret at that time. I was neither informed of their deep significance nor of the exquisite order in which they were revealed to me, and, therefore, along with these revelations, I wrote down the ordinary Muhammadan belief relating to the second advent of Jesus. This is a standing witness to the truth and Divine origin of my revelations, for had I contrived them I could not have made a statement which really contradicted them. But it should be borne in mind that this statement with respect to Jesus did not form any part of my revelations but was noted down as a formal belief without any comment thereupon. I know no secret of the future unless Almighty God reveals it to me, and Divine wisdom ordained that I should not be acquainted with the significance of some of my revelations until the fulness of time came.

In connection with this point, there are other revelations of God in which the same method is disclosed. One of the verses revealed after those in which I was addressed as Mary and told of the breathing of a spirit into that Mary, runs as follows : *فاجاءها المفاض الى جذع* (The throes brought Mary to the trunk of a palm ;" in other words, the ignorant

masses and their foolish leaders who were destitute of the fruit of faith, hurled abuses and condemnations at my head, and raised a storm against me ; then did Mary cry out " would that I had died ere this and been a thing quite forgotten." This revelation alludes to the great agitation and commotion that followed the publication of my claim, and in which no stone was left unturned to make me extinct. Other revelations in relation to this point are : لقد جئت شيئا فريا ما كان ابوك امرء سوء وما كانت امك بغيا - اليس الله بكان عبده ولنجهله آية للناس ورحمة منا وكان امرا مقضيا قول الحق " The people said : ' O Mary, thou hast done a detestable and accursed deed, which deviates from the path. Not so were thy father and mother.' But God shall acquit His servant of these false charges. And we will assuredly make him a sign to mankind and a mercy from us, for it is a thing decreed from the very beginning. This is Isa, son of Mary, concerning whom they doubt, and this is a statement of truth."

The words used in these revelations regarding me are the same as those used in the Holy Quran regarding Mary and her son. Here Almighty God plainly states that the Jesus whom people consider illegitimate, is the very Jesus who was promised to them, and whose advent they expect and it is he who shall be made a sign. This is the truth as God has said and those only doubt who are deluded by appearances and do not consider the reality.

صراط المستقيم صراط الذين انعمت عليهم is the highest aim of the prayer taught by the Holy Quran. All that the Christian prayer asks for is bread than which it has no higher aspiration. But the Holy Quran teaches a man to ask for all the blessings which have been granted to the righteous servants of God and to His prophets and messengers. Exactly as the Christians have been amply provided with bread and the earthly means in acceptance of the prayer of Jesus, the good and the righteous from among the Muhammadans, especially the perfect individuals among them, have been made heirs to the Israelite prophets in answer to the prayer taught by the Holy Quran. The birth of the Messiah from among the Muhammadans is the most marked result of the acceptance of this prayer. Although there have arisen at times from among the

Muhammadans good and righteous people who have borne resemblance to the Israelite prophets, yet these resemblances are not so well marked out as to be clear to a superficial observer. But the apparent and striking resemblance which the Muhammadan Messiah bears to the Israelite Messiah is quite unmistakable even upon a surface glance, so that it may serve as a clear indication of the resemblance between the great Mosaic and Muhammadan systems of faith. It is for this reason that the present Messiah bears a resemblance to the Messiah of two thousand years in all respects, so much so that the two have undergone similar trials. As Jesus was created by being breathed into Mary, this Messiah has also in accordance with the promise given in *Sura Tahrim* (prohibition) been created out of Mary by the breath of God. As there was a great public excitement at the birth of Jesus and the blind opponents said to Mary : "Thou hast done a strange thing," so there was a commotion in my case. The same reply which was given to Mary's opponents upon her giving birth to son, was given to my opponents on my spiritual birth, viz., that they shall not succeed in their plans against me and that I shall be made a sign of mercy for all people. As the Jewish priests and Rabbis most of whom were traditionists, condemned Jesus as an heretic at the instance of the high priest, I was also declared an heretic by the priestly class upon a movement led by an advocate of the traditionists. In fact the two pictures present features of such a remarkable similarity as if Jesus himself had after nineteen hundred years come again into the world.

The foundation-stone of this resemblance has been laid by the hand of God in sending me as the Messiah of Islam at the commencement of the fourteenth century of Hegira and thus making the distance of time between me and the Holy Prophet similar to the distance of time between Jesus and Moses, and in showing for me, His mighty signs which no opponent of mine can show whether Jew, Christian, Muhammadan or a follower of any other religion. This is the corner-stone of my Messiahship which has been laid by the hand of God. No one who tries to break this stone shall ever succeed, but upon whomsoever this stone shall fall, it shall crush him to pieces, for both the stone and the hand are God's. Upon this foundation-stone, another stone has been laid by the hands of my opponents, for they did to me what

the Jews had done to the first Messiah. They dragged me into a Court of Law as those before them dragged the Israelite Messiah, with the object of bringing destruction upon my head. But the crime laid to my charge was of a far more serious nature than that with which Jesus was charged. The charge against Jesus was that of heresy and, therefore, founded simply on a religious difference. But I was charged with the abetment of murder. As the Jewish priests bore witness against Jesus, it was necessary for the resemblance to be complete in all respects that the Maulvies should have appeared in evidence against me. This was fulfilled by the appearance of Maulvi Muhammad Husain of Batala as a witness against me. The similarity of the proceedings was marked by one difference indeed, viz., that while Jesus was treated like all other criminals in the Roman Court of Law, and the priests who condemned him were granted seats of honor, the order in my case was exactly the reverse, and the English Magistrate who sat in judgment over me, treated me with respect. The English Magistrate, Captain W. Douglas, moreover, showed greater intelligence, moral courage and justice than the Roman Magistrate who tried Jesus. He showed a praiseworthy impartiality throughout the case and adhered to the strictest principles of justice not showing the smallest favor to my prosecutor who was not only his co-religionist but also a respectable preacher of the Gospel. His example deserves to be followed by all who have similar responsibilities.

Pilate sadly lacked many of the noble qualities which Captain W. Douglas displayed in this case. His weak-mindedness brought a great deal of trouble upon Jesus' head. There is no doubt that at heart he was a well-wisher of Jesus and his wife who is even recognised as a Saint in the Church was one of Jesus' disciples, but he was so fearful of the turbulent Jews, that in spite of all these considerations he delivered Jesus into the hands of his enemies, notwithstanding that the crime with which Jesus was charged was very trifling, being simply based upon a religious difference. He sympathised with Jesus but fearing lest the Jews should carry out their threat of making a complaint against him to the emperor, he could not pluck up the courage to deal justly with Jesus. But the Pilate before whom the second Messiah was brought, showed a praiseworthy strength of mind and

love of justice. He acted under more unfavorable circumstances than the first Pilate. The prosecutor was a respectable missionary of his own religion, and the party prosecuted not only professed a hostile faith but was also represented to him as the bitterest foe of his religion. The writings were shown to him which some Christians foolishly regarded as scurrilous attacks upon Christianity. All means were tried to excite his religious feelings but he did not swerve for a moment from the path of justice. A little less strong-minded person could have easily given way to religious prejudice, but the English Pilate was not to be moved. He discovered the truth with the light of his conscience, and Almighty God showed him the reality of the case because his heart was set on finding the truth. He was glad that the truth was at least brought to light and no other considerations could induce him to throw it away like the Roman Pilate.

The conduct of the two Pilates in the two cases in which they tried the two Messiahs, is marked by another striking resemblance. When Jesus was brought before Pilate and the priests had given their evidence against him, Pilate said: "I find no fault in this man." Similarly when the Promised Messiah went before the second Pilate and requested him to grant him time for answering the serious charge against him, the magistrate said: "I do not lay any thing to your charge." But notwithstanding that the two Pilates had the same opinion of the two Messiahs, they dealt with them quite differently. The Roman Magistrate, notwithstanding his consciousness of the guiltlessness of Jesus, delivered him into the hands of his ferocious enemies for crucifixion. Both he and his wife, being secret disciples of Jesus, were much grieved at it but he was so weak of mind and faith that he could not silence the clamour without doing the unjust deed. Yet even Pilate, though from fear of the Jews, he was unable to act openly in obedience to the dictates of his conscience and the requirements of justice, was not quite inactive in procuring Jesus' escape from the cross. He tried to save him by all secret means and his efforts were successful at the very last moment when from severe pain, Jesus fell into a death-like swoon. It was then that Pilate was able to assist Jesus without any suspicion on the part of the Jews, and his succor at the critical moment saved the life of the first Messiah. The

Gospels are clear on this point. The prayer of Jesus to be saved from the accursed death on the cross had been listened to by God (Heb. 5: 7). Jesus himself had said that no sign but the sign of Jonas shall be given to the Jews. In other words, as Jonas had entered *alive* into the whale's belly and then come out *alive*, Jesus was also to enter *alive* into the grave, which was impossible without his being taken down *alive* from the cross. And when Jesus says : " There shall no sign be given but the sign of Jonas, the prophet," he plainly falsifies the innovation of his ascension. In short, having escaped with his life from the cross, Jesus left the land of the stubborn Jews for the Israelites of Cashmere, and in that happy valley he lies buried in the street of Khan Yar at Srinagar. Pilate's efforts were thus successful but in justice we are bound to say that Pilate acted cowardly and could not from fear of the people act openly according to the dictates of his conscience. But the second Pilate staunchly adhered to the principles of justice and in obedience to the faithful voice of his conscience, showed not the least favor to the missionaries of his religion. Neither did he fear any complaint to the highest authority, for he knew that the Empress whom he served was a lover of justice. It is also noteworthy that a thief belonging to the Salvation Army was tried on the day that I was acquitted, as there was a thief with the first Messiah also. But the second thief did not meet the same hard fate as the first one did. He was not crucified, nor were his bones broken; he was sentenced only to three months' imprisonment.

In short, the *Fatiha* is pregnant with meaning and contains grand verities and excellent truths which require volumes to be written in detail. The pithy sentence *هدى لنا الصراط المستقيم* discloses treasures of wisdom and knowledge. It is the only key to the attainment of all objects, temporal as well as spiritual. Unless we walk in the right path, it is impossible for us to be profitted by a thing or to be acquainted with its nature. No one can solve the intricate problems that are met with in all spheres of human activity, in politics, warfare, science, architecture, medicine, traffic, agriculture and numerous other departments unless he first sees the right path for their solution. In fact, nothing is so essential to the attainment of an object or the solution of a difficulty as the discovery of the true means and the right path. Therefore, the true prayer for the attainment of an object or the

solution of a difficulty is that which seeks the right path, and the discovery thereof is certain to lead one to the desired object.

To seek the right path is thus the first condition of success for every one who sets before himself any object. And as it is a necessity in this world, so it is in the next. To love God and to deserve His love and grace, it has ever been found necessary that the right path should be adopted. It is for this reason that in the beginning of the second *Sura* of the Holy Quran, which follows the *Fatiha*, the seeker after truth is informed of that path in the words هدى للمتقين *iz.*, that which God has described is the right path for obtaining Divine blessings. This arrangement of verses suggests that the prayer for guidance on the right path which was asked in the opening *Sura* was accepted in the very next *Sura*, and the path of guidance pointed out by God.

From what has been said above, it is clear that the prayer taught by the Holy Quran, calls attention to the importance of seeking the right path in all affairs, temporal as well as spiritual, and adopting the nearest course to the attainment of an object. But the person who begs for bread in obedience to the prayer taught by the Gospels, cannot seek the path which leads to God. His goal is bread, and that being found he has no concern with God. This is the reason that the Christians have wandered away from the right path and fallen into the shameful error of worshipping a man as their God. We fail to see the peculiarities of the son of Mary which entitle him to Divinity. The prophets that went before him such as Moses, Elisha and Elijah, were far superior to him in working miracles. By Him in whose hands is my soul, if the son of Mary had been living now, he could not have done the mighty deeds that I am doing and could not have shown the signs which I have shown, and he would have found Almighty God more bounteous to me than to himself. If even I am so far superior to him, how great must be the excellence of that noble Prophet whose servant I am. This is the goodness of God, He bestoweth it upon whom He will. He who is jealous or envious of the immense goodness bestowed upon me by God, cannot profit by his jealousy or envy. He who sets himself against the will of God, is not only defeated in his purpose but will also have his place with the wicked after death. Woe to them who set up a weak creature

as God; and woe to them who accept not the messenger of God. Blessed is he who recognises me, for I am the last of all God's ways and the last of all his lights. He is undone who comes not to me, for where I am not, there is all darkness.

THE I'JAZ-I-AHMADI.

(A MIRACLE FOR ALL PEOPLE AND ALL AGES.)



THE study of the miracles of different religions presents a vast field of enquiry and the subject at present does not form any part of our theme. The miracle to which we wish to draw the attention of the reader occupies an admittedly unique and eminent place in the history of miracles. Great as we hold the prophet Moses and other Israelite prophets including Jesus, we cannot deny the transitory character of their miracles. The turning of a rod into a serpent may have benefitted the Jews who witnessed the performance of the miracle, but to posterity and other people it is no more than a tale and to doubting minds nothing but an extravagant fiction. The miracles related in the New Testament are simply variations of the Old Testament miracles and in many cases much inferior to them. The casting out of devils is now laughed at, and the turning of water into wine deplored by all well-wishers of humanity. The trick of the mango tree is a far superior performance to that of causing the fig tree to wither. Jesus' walking on the sea is outdone by the trick of floating in the air. His healing the sick is eclipsed not only by the healing power of the pool at Siloam and the performances of his opponents from among his contemporaries, but also by the fact of the prevalence of this practice among all people in all ages. Dr. Dowie, the *pseudopostle* of America, does it as well to-day as Jesus did it two thousand years ago, and where he fails, he cites the failures of Jesus as a precedent

In short, such miracles have various defects. In the first place they are things of the moment. People who witness them may wonder for a while but at other times or in the hearts of other people, they cannot inspire any awe. The scene is transitory and its effect not lasting. The performance over, the wonder vanishes away or but subsists for a few moments. Secondly, they are not direct evidence of the thing they uphold. There is no direct relation between the Divine origin of certain words and the performance of certain wonders equalled in most cases by a showman's tricks. That a man is able to change pure water into an intoxicating liquor is no argument that his words are the Words of God, or that he is true in some other claim. Such a performance may at the most lead us to the conclusion that he knows the trick of corrupting pure water into wine. Thirdly, the evidence supplied by such miracles is not clear and unequivocal. Showmen's tricks and performances by sleight of hand have a miraculous appearance to ordinary observers. There is no plain criterion to test a real miracle of this kind and to distinguish it from a deceptive appearance. There is not a single miracle on record which could not be imitated by legerdemain or bodily training, and there exists a strong resemblance between such miracles and things not real. Fourthly, being a thing of the moment, even those who witness such a miracle, cannot be certain of its reality. It may be simply a delusion or an ocular or mechanical deception. There is no time to judge of its real worth. Before a man begins to reflect upon it, it is over. Fifthly, such miracles have not the clearness, the lucidity and the force of an argument at any time after their performance. To cite them as evidence of the truth of a claim in later ages is to argue in a circle, and bring forward one assertion in support of another. Their own truth must be established with strong evidence and sound arguments before they are produced as evidence of another claim. Sixthly, the requisite evidence to establish their truth and occurrence is not generally available. They are witnessed by very few men, and being momentary performances, their effect does not extend far into the future. The supernatural occurrence of events may be believed in by those who witness them but others are hardly able to distinguish them from legends and fictions. The evidence is very meagre; the witnesses might have been deceived or might have told a lie or

the narrative may be spurious. Seventhly, such a large mass of fiction has grown about miracles that for an unbiased critic it is almost impossible to sift out facts and discard fiction. Every religious community has to tell numerous tales of wonders of its own saints. But fiction is in every case so inextricably mixed with fact that the one cannot be separated from the other. Moreover even where there is fact beneath the surface, it is but an infinitesimal part of the legendary mass.

The credit of introducing a grand miracle free from all these defects belongs to the Holy Quran and in this it is unique. It offers a miracle the truth of which every single individual living at any time, can judge for himself. It is a miracle for all people and for all time. It moreover bears a direct relation to that which it supports. This miracle is described thus in the beginning of the Holy Quran : *وان كنتم فى ريب مما نزلنا على عبدنا فاوتوا بسورة من مثله وادعوا شهداءكم من دون الله ان كنتم صادقين - فان لم تفعلوا فليكن الله شاهدا* "And if you be in doubt as to the truth of the revelation which we have sent down to our servant, then produce a Sura like unto it, and call to your aid all those besides God upon whose assistance you can count if you are men of truth. But if you do it not, *and by no means shall you be able to do it*, then fear the fire of hell." And in another place : *قل لئن اجتمعت ابن ادى و الانس على ان ياتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيرا* (بنى اسرائيل) " Say, assuredly if men and jinn should act in concert to produce the like of the Quran, they would not be able to produce its like, though they all helped each other." This miracle of the Holy Quran lives for ever and is the test of its truth in all ages. The miracle which heals the sick or restores the dead to life loses its interest and validity, and in fact dies, with the death of the person healed or raised, but the Holy Quran lives for ever and with it its glorious miracle. This noble assertion of its uniqueness and supernatural origin by the Holy Quran has been proclaimed for thirteen centuries, and shall for ever be proclaimed, from one end of the earth to the other without ever being disputed. The whole world is and shall for ever be a witness to the truth of this miracle. It challenges its opponents now to produce its like

in the same manner as it challenged them in time past. The inability of human faculties to produce its like is a clear and conclusive proof of the truth of this miracle, and no other evidence is needed to uphold it. This miracle of the Holy Quran is moreover a direct evidence of its Divine origin, for it is plain that the word of man cannot be like the Word of God. If, therefore, the sum of human power is unable to produce the like of the Holy Quran, it emanates from some higher source. Thus, this miracle of the Holy Quran establishes the truth of its Divine origin.

As a representative and an image of the Holy Prophet, and as his faithful servant, the Promised Messiah, has been granted the same undying miracle. It is now about ten years since directed by Divine revelation he first announced that God had granted him a miraculous power in the composition of elegant Arabic and that no Arabic scholar shall ever succeed in producing the like of his Arabic writings, though all the scholars may join in the undertaking. This challenge has stood undisputed for the last ten years though it has been repeated with every Arabic production of the Promised Messiah, and though the Arabic scholars in all Muslim countries have been repeatedly invited to accept it. The same claim was repeated in the *Ijaz-ul-Masih* (The Miracle of the Messiah), a miraculous Arabic commentary on the *Fatiha*, regarding which the Promised Messiah wrote that the like of it shall never be produced though all the scholars of Arabic should gather together and that any one who attempted its reply shall meet with certain disgrace and failure. With reluctant silence the opponents, Muhammadans as well as Christians, have sealed the truth of these words.

Ijaz-i-Ahmadi (The Miracle of Ahmad) is the title of another book published by the Promised Messiah on the 16th November last. This book which contains ninety pages has been written only in five days. The events which gave rise to its publication rose out of a public discussion at Mud in the Amritsar district between one of the disciples of the Promised Messiah and a well-known opponent. The discussion took place on the 29th and 30th of October last and the report was brought to the Promised Messiah two days afterwards. The first forty pages of this book are devoted to an introduction dealing with the arguments of the opponent at the

above-mentioned discussion, and the rest contains an excellent Arabic poem describing the discussion and containing some prophecies.

The book was accompanied with an announcement of a prize of Rs. 10,000 to the opponents, if they succeeded in producing its like. The Promised Messiah, moreover, gave two advantages to his opponents. In the first place, they were at liberty to act in concert and to write the poem with the assistance of any Arabic scholar they chose. Secondly, instead of five days in which the Promised Messiah alone wrote the book, he allowed to his adversaries a period of twenty-five days, and this gave another great facility to his opponents. In spite of the facilities, the opponents among whom are eminent Arabic scholars have conclusively shown by their silence that the sum of human efforts is unable to produce the like of the *Ijaz-i-Ahmadi*, and, therefore, that its source is Divine and not human. It is moreover clear that the grand prophecy revealed in the poem as to the ultimate conversion of Maulvi Muhammad Husain of Batala, the first and the bitterest opponent of the Ahmad-iyya movement, and M. Ilahi Bakhsh, Accountant, P.W.D., Lahore, great opponent, with two others, cannot be ascribed to any amount another of human foresight, because these opponents have not only written largely against the Promised Messiah but are even now the most hostile foes of this heavenly dispensation. To prophesy their conversion at a time when they are at the height of their enmity, is the work of no other than Divine wisdom and fore-knowledge.

FRIDAY.

We reproduce below a memorial submitted by the Promised Messiah to His Excellency the Viceroy in which it has been prayed for that Friday should be made a whole or a half holiday :—

I, a loyal subject of His Most Gracious Majesty, the King Emperor of India, beg most respectfully to approach Your Excellency on the auspicious occasion of the Coronation of His Majesty with an earnest request involving the interests of the vast Muhammadan population of the whole of India.

The Muhammadans have no better opportunity for preferring their humble request than the joyous occasion of the Coronation of

their King Emperor in their own country. They moreover deeply feel and are grateful for the honor which on this blessed occasion has been given to the old Muhammadan capital of India, and see in it a clear proof of Your Excellency's special regard for this loyal portion of His Majesty's Indian subjects, and, therefore, take this opportunity of laying before Your Excellency this their humble petition.

Your Excellency's humble memorialist is the founder of the well-known sect of Islam known as the Ahmadiyya Sect. I have more than a hundred thousand disciples living in different parts of India and belonging to all ranks of Society. This sect is specially remarkable for its efforts in uprooting from among the Muhammadans the notorious evil custom known as *Jehad*. I have written about sixty books and pamphlets with the object of remedying this great evil.

I am further encouraged to prefer this request to Your Excellency by the fact that Your Excellency has already shown your sympathy with Muhammadan religious feeling on more occasions than one, by restoring to religious use mosques which had been desecrated and by otherwise showing Your Excellency's regard for these sacred buildings. These tokens of respect for their mosques have kindled a new hope in Muhammadan breasts and for its fulfilment they look to Your Excellency alone. Since the advent of the British rule they have ever looked forward to the occasion for begging this favor from the Government but the absence of a suitable opportunity alone has kept them back from preferring this request. They are now fully conscious that if their expectations are not realised under such a kind and sympathetic Viceroy, and upon such an auspicious occasion, there is little hope of their being ever realised afterwards.

The Muhammadans are a people in whose practical life religion is the most important factor and nothing is calculated to more attract their hearts or make them overflow with loyalty and gratitude to the Government than a religious favor bestowed on them. Therefore the most excellent practical step which the Government can take to completely conquer their hearts is to give them a benefit which affects their religion. And on this auspicious occasion when every class of the subjects of the British Government expects

some favor from the Government, the Muhammadans look forward for a religious favor.

Of all the religious obligations of a Muhammadan, the most important is prayer, and of all the prayers, none is so essential to be recited in congregations as the *Juma'* prayer. The *Juma'* is in fact the greatest Muhammadan festival. The Holy Quran regards it as a holiday. A whole chapter of the holy book entitled the *Juma'*, has been devoted to it. In that chapter Almighty God commands the Muhammadans to quit all their worldly affairs when they are summoned to prayer on Friday, to assemble in mosques and to say the *Juma'* prayers with due observance of all the requirements of the Law. The person who does not act in obedience to these injunctions is regarded by the Holy Quran as guilty of a deadly sin and almost outside the circle of Islam. Far more stress has been laid upon attendance at the *Juma'* Sermon and the *Juma'* prayers than upon the '*Id*'. It is on account of this importance of the *Juma'* in the Muhammadan faith that Friday has universally been observed as a holiday among the Muhammadans from the very earliest time that Islam took its rise. In India, Friday has been observed as a holiday for about eight hundred years, and on this account, Patiala and some other Hindoo States observed *Juma'* as a holiday until very recent times.

India is largely peopled by three great nations, *viz.*, Hindoos, Christians and Muhammadans. On account of the observance of Sunday as a holiday, the first two of these fully enjoy the privilege of performing their religious ceremonies on their appointed sacred day, and the Muhammadans are the only considerable class of people whom this liberty is not allowed; and strangely enough, of these three classes the Muhammadans are the only people who have been expressly enjoined in their sacred scriptures to quit their worldly affairs and assemble in mosques on a *named* day, *i.e.*, the *Juma'* or Friday.

Besides this importance attached to this day in Muhammadan Scriptures and Muhammadan Law, Friday has a great importance and sanctity according to the doctrines of the Christian faith, for Jesus Christ was crucified on a Friday, and according to Christian belief, crucifixion is the source from which all blessings spring.

The Jewish Sabbath also before their exodus from Egypt was Friday and the same day was observed as a holiday among the ancient, Egyptians. Adam was also created on Friday, and it was on a Friday that Noah's Ark rested upon the mountains of Ararat. Besides being the sacred day of Muhammadans, Friday preserves the memory of so many memorable events that took place on that day.

On these grounds I humbly pray Your Excellency on behalf of all Muhammadans that Your Excellency be pleased to recognise Friday as a holiday in all public offices in the British Indian dominions.

The sympathy which Your Excellency has shown with the religious feelings of the Muhammadans by restoring to them, the sacred use of some of their mosques of which they had long been deprived, inspires them with fervent hope that Your Excellency will grant them the privilege of being at liberty to attend in those mosques the *Juma'* sermon and prayers which is the chief object of their erection and consecration. The mosques are but like the table on which meals are served, whereas the *Juma'* prayers represent the meals themselves. The Muhammadans are fully confident that Your Excellency will not allow the defect to remain unremedied that the table which Your Excellency has so generously spread should not be supplied with bread.

If Your Excellency is pleased to grant this request, this one act alone shall win the hearts of the whole Muhammadan India, and overflowing with gratitude, the Muhammadans shall be drawn with a mighty magnetism towards the love and obedience of the British Government. Of all the favors which the British Government has bestowed upon the Muhammadans, this one indeed shall deserve to be placed at the top and written in letters of gold on the pages of history. It shall cause a deep and profound impression of the kindness and justice of Your Excellency's Government upon their hearts, and the feeling shall really be ecstatic when this great boon shall be conferred by Government on the joyous occasion of the Coronation Durbar in the presence of assembled Chiefs and *Rais* as a favor to its loyal subjects in commemoration of the auspicious Coronation of His Majesty. This act of kindness on the part of Your Excellency's Government shall moreover bring the two religions, Christianity and Islam, into closer relations. No other

act can under the present circumstances give the same unbounded joy to the whole Muhammadan population of India. And this glorious deed shall ever shine as the most memorable event of Your Excellency's Government.

The Muhammadans are willing to have some of their unimportant holidays stopped if Your Excellency is pleased to grant them a holiday on Friday. If it is not possible under any circumstances that Friday should be made a whole holiday, a half-holiday may at least be granted in that case. The Muhammadans have every reason to expect this favor from a kind and benevolent Government which has equal regard for the religious feelings of all communities and which has already given a whole day to the Christians and Hindoos for the performance of their religious duties.

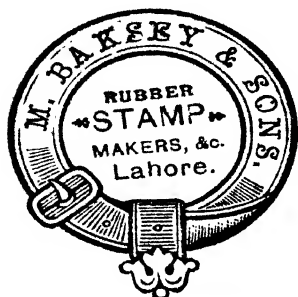
Though the wise Government can best judge the manner in which it can do any good to its subjects, yet from my personal experience of, and a personal contact with, large numbers of Muhammadans, I am bound to say that under the present circumstances, the Government can place the Muhammadans under no greater obligation than allow them a holiday on Friday, so that they may not break the express injunctions of the Holy Quran requiring them to assemble in mosques the moment they are summoned to the *Juma'* prayers.

I humbly request Your Excellency to give a careful consideration to this petition which I beg to submit in accordance with the desires of a large number of Muhammadans. Its acceptance shall furnish me who am always exerting myself to my utmost to create among the Muhammadans a spirit of staunch and sincere loyalty and faithfulness towards the Government, with new arguments, and enable me to count fresh favors of the Government upon the Muhammadans of this country. It is, therefore, my earnest request that Your Excellency be pleased to give this petition a careful consideration.

I have thought it unnecessary to burden the petition with other signatures because being the founder and leader of a Muhammadan sect, I represent more than a hundred thousand respectable Muhammadans who are comprised among my followers, and the request whose acceptance is prayed for, is the common cause of all Muhammadans, being based on clear and plain words of the Holy Quran.

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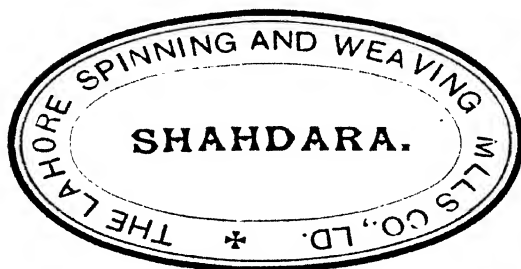
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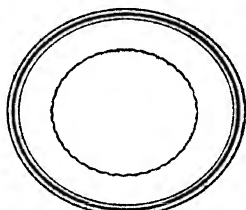
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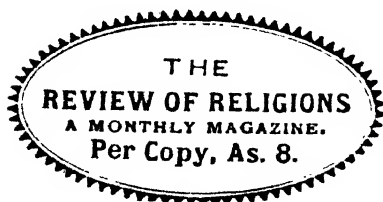
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